

## Structures and world hunger: Why are we concerned as Christians?

by Joel Huyser

Mr. Huyser is associate director of Evangelical Concern of Denver, Col.

The Synodical Task Force on World Hunger submitted its initial report to the Synod of the Christian Reformed Church in June of 1978. Later published by the Education Department in the form of the study *And He Had Compassion on Them*, the report dealt with some of the causes of world hunger and called for Christian response in the form of lifestyle change and direct action to alleviate hunger. Part of that direct action will be the adoption of a hungry country by the Christian Reformed Church and the implementation of a word and deed ministry in that nation through the joint efforts of the Christian Reformed World Missions and Christian Reformed World Relief Committee (CRWRC).

Since the summer of 1978, the Synodical Task Force on World Hunger has been working on another facet of the world hunger tragedy — that of structures and their impact on whether the hungry receive something to eat. What are structures and why should we be concerned about them as Christians? Ron Sider, in his book *Rich Christians in an Age of Hunger* answers that question with a graphic illustration:

"A group of devout Christians once lived in a small village at the foot of a mountain. A winding, slippery road with hairpin curves and steep precipices without guard rails wound its way up one side of the mountain and down the other. There were frequent fatal accidents. Deeply saddened by the injured people who were pulled from the wrecked cars, the Christians in the village's three churches decided to act. They pooled their resources and purchased an ambulance so that they could rush the injured to the hospital in the next town.

"Then one day a visitor came to town. Puzzled, he asked why they did not close the road over the mountain and build a tunnel instead. Startled at first, the ambulance volunteers quickly pointed out that this approach (although technically quite possible) was not realistic or advisable. After all, the narrow mountain road had been there for a long time. Besides, the mayor would bitterly oppose the idea. (He owned a large restaurant and service station halfway up the mountain.)

"The visitor was shocked that the mayor's economic interests mattered more to these Christians than the many human casualties. Somewhat hesitantly, he suggested that perhaps the churches ought to speak to the mayor. After all, he was an elder in the oldest church in town. Perhaps they should even elect a different mayor if he proved stubborn and unconcerned. Now the Christians were shocked. With rising indignation and righteous conviction they informed the visitor that the church dare not become involved in politics. The church is called to preach the gospel and give a

cup of cold water. Its mission is not to dabble in worldly things like social and political structures.

"Perplexed and bitter, the visitor left. As he wandered out of the village, one question churned round and round in his mind. Is it really more spiritual, he wondered, to operate ambulances which pick up the bloody victims of destructive social structures than to try to change the structures themselves?"

Structures are those institutions and patterns through which people relate to each other and their world. Structures are not abstract ideas, they are concrete realities that are part of our everyday lives. Think for a moment of the ways in which we introduce ourselves: "I am a student at Dordt College ... I live in Alberta ... I am a welder ... I am a member of the Christian Reformed Church ... I own stock in General Motors ..." It is impossible for us to tell someone else who we are without identifying ourselves as a member of a variety of structures and institutions. If so much of both our own identity and our relation to our neighbours is lived out as a member of structures and institutions, we cannot avoid asking what it means for Christ to be Lord of this area of our life.

The family, government, business ventures, systems of trade, and schools are among the many structures which are part of us and which give shape to us. Particularly relevant for poverty and world hunger are systems of international trade, food production and distribution, foreign aid, development of mineral resources, and the like.

Where do all these structures come from? To begin with, it must be said that they are human creations which have developed to meet human needs and desires. A man and a woman decide to form a family and they follow the models of their culture. People in a certain geographical area form a national government which is modified over time. A localized group of adults organize a school. Interested persons set up certain patterns of trade. These examples show that structures do not exist apart from people who give shape to them. They also show that the present structures of food production, processing, and distribution, or world trade have not sprung up overnight. They have come about as a result of many small acts by people over an extended period of time.

There is more to systems and structures, however, than human activity. For through them people are responding to the order which God has placed in the creation, as they perceive that order. God's own evaluation, "... behold, it was very good," expresses that every part of the creation and each creature within it expressed an order and harmony. Chaos does not characterize God's work, but order and total well-being. All the relationships conformed to God's wise and loving design. Thus Genesis 2 presents the picture of Adam classifying his environment, naming the animals, and rejoicing in the wholeness and inter-action of God's creation.

Structures, therefore, are not only human creations to meet certain felt needs and desires, but also are man's response to God's design. The more clearly man discovers and appreciates God's design, the more wholesome the structure. At the same time people can also pervert God's design. The result then is an evil structure.

The entrance of sin into the world has damaged beyond measure the harmony with which God blessed the creation. For sin is more than personal; it comes to awesome expression in systems and structures. The fall into sin involved people's rejection of the Creator in order to adopt an idol as the final religious authority in their life. Through it people become less sensitive to God's design for his creation, as is seen today in their perception of marriage and the sanctity of human life. It has robbed people of the desire to let all their actions, including their developing of systems, be motivated by God's love command. Mistrust and selfishness, anxiety and greed now have a major influence on the shaping of social systems.

Since systems and structures can be profoundly influenced by sin, they cannot be blindly accepted and continued. Rather, they must be tested as to whether they are good or evil. A basic question with respect to each structure is whether it allows love for God and fellow man to come to open expression. To the extent that the structure hinders or forbids it, it is imperfect or evil.

But the fact that structures have been damaged by sin is not the end of the matter. God's redemptive purposes also include a restoration and renewal of structures. In the Old Testament, God gave his people minute regulations as to how they were to deal with each other and with his creation, especially regarding the proper use of wealth and possessions. God's purpose in giving these laws and regulations was to demonstrate to his people in a very concrete way how they should live if they were to experience his shalom, rather than death and the bondage of sin. Thus in the Old Testament we see God, as part of his redemptive purposes, commanding such structures as gleaning, the years of Sabbath and Jubilee, and interest-free loans for the poor.

While the Old Testament laws of gleaning and the like are not to be

applied literally today, God's will for the relationship of persons to each other and to his creation remains unchanged in essence and spirit. As God's people we are called to evaluate structures in our society today according to the principles, although not the letter, of God's Old Testament commands. Among those principles we understand to be:

- Under a generous Creator-Redeemer, all people should have access to the basic necessities of life.

- When, through circumstances, a person has sunk to the level of poverty, he is to be helped not only with the basic necessities of life but is also to be given a fair opportunity to make a new beginning.

- All people need sufficient freedom to exercise the stewardship which God has assigned to man (Gen. 1, Ps. 80).

- All people, as image-bearers of God, are entitled to a fair exercise of power and use of the world's resources.

### Challenge

Christians are called to evaluate structures that affect the hungry — structures such as international trade, food production and distribution, and foreign aid — by the principles of God's Word. If these structures are found wanting, they must seek to change and right them. No more than tyrant kings, greedy landowners, and corrupt judges are acceptable to God in Old Testament times, does he approve today of structures through which people exploit their fellow human beings, misuse the earth's resources, and consign millions to starvation.

Christians may give themselves to evaluating existing structures and forming more wholesome ones in the hope which is based on Christ's resurrection. "For though we live in the world, we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ ..." II Cor. 10:35.

Christians, though a minority in the world, set out to do battle, in the name of Christ, with the unjust, satanic principalities and powers which often dominate people, for the sake of bringing the liberation of Christ.

## FOCUS

The United Church is still talking "union"

Toronto [CCP] — While union talks have been out of United Church news for some time, the Church is actually continuing "conversations" with four denominations.

But the only serious "union" talks going on are with the Christian Church (Disciples of Christ) in Canada.

Guidelines are being developed for the 11 congregations now in United-

Disciples "pairing" arrangements.

The joint committee on union negotiations between the two denominations hopes to get local reaction as those congregations learn more about each other's structures and ethos.

Executives from the Christian Church (Disciples of Christ) international offices in Indianapolis have been invited to visit United Church offices this year. This follows a visit of nine United Church executives there last year.



# Viewpoint

## Psst. Who are you voting for?

I don't know about you, but I'm having a hard time voting. The answer seemed so clear-cut before the election. But as the campaign wears on and as the leaders and the candidates speak, I become more and more discouraged by the options. You've undoubtedly been bombarded by election material lately and we have also added to that pile with our May 4 Election Issue.

Our Election Issue did not say: "Vote for the Liberals". Nor did it say "Vote for the Conservatives". And it didn't say: "Vote for the New Democratic Party" either. The choice is yours.

We all realize that there is no one person among the three party leaders who provides The Christian Perspective. There is no one party that stands out as being Christian or as being more Christian than the other. That is the difficulty that you and I have.

Calvinist Contact is not going to tell you who to vote for. That would defeat the democratic process. But I'll tell you who I am voting for ... and why. That's tricky because there are three major parties (plus the Social Credit in some areas) and many of you will think that I'm dead wrong.

It is interesting how we Dutch-Canadians have changed our political leanings since those days of immigration. In the 1950's, by far the majority of us voted Conservative. We felt safe with that. Recent surveys among Dutch-Canadians (not only of the Reformed community) indicate a three-way split in our voting with one-third voting Conservative, one-third voting Liberal and one-third voting NDP.

I voted Liberal just once during Prime Minister Pierre Elliot Trudeau's 11 years in power. That was at the start of his second term. But I've voted

Conservative since and I will vote Conservative again on May 22. I already see 6,000 Reformed families shaking their head in dismay.

You can't deny that Trudeau is a brilliant man, an intellectual, a schemer, and that few national leaders around the world can match him. Trudeau would make a great dictator, for his one-man government concept has worked well for him.

During the past decade we have become politically conditioned to think about government in terms of one man — Trudeau. We have unknowingly abandoned our democratic system of government where our Members of Parliament rule, to a presidential system in which we allow ourselves to laud the attributes of The Leader rather than look to the entire Cabinet as the governing body.

You simply can't compare Trudeau to Conservative leader Joe Clark and NDP leader Ed Broadbent. To do so is unfair. Canadians will not be voting for Trudeau, Clark or Broadbent. Only their constituents in their home ridings will be doing that. We must concentrate on local candidates and party policies and it is admittedly hard to get to know either the candidates or the policies.

There is an excellent article elsewhere in this issue on leadership written by Philip Bom, a Reformed political scientist. I wholeheartedly share Bom's comments about leadership.

The choice, it seems to me, is between a one-man government (Liberals) which tend to emphasize Trudeau as the nation's saviour, and a fairly strong Cabinet (Conservatives) which leads the nation collectively under an effective though not dynamic leadership in the person of Joe Clark.

Much should be changed and altered in our political system. Christ is sadly missing from the House of Commons and many of us are already involved in a reforming process within politics. We elect Christians to sit as members of parliament and there is repeated talk about the formation of a Christian party.

We are often frustrated at our attempts to be a Christian witness in a nation that is so lacking in Christian love. The Liberal, Conservative and NDP are not Christian parties. Each of the three have certain elements which attract us as voters and that is why we Dutch-Canadians almost equally vote among the three parties at every election.

But just because Canada's political system lacks a Christian witness, is that sufficient cause for us NOT to vote? Some people among us do not vote or simply cast a blank (spoiled) ballot to indicate their protest. They are only protesting against themselves for a blank ballot is of no concern to those who are running for office on election day. Only those X marks count.

The government will never offer a Christian alternative to their own platforms and policies. The alternative must come from us. But in the process we must elect local men and women to be our representatives to a body that will rule the people as justly and Christianly as possible.

You know who I am voting for and why. You might vote for the New Democratic Party, Conservative, or Liberal party, or even a local Independent Christian. The choice is yours, but it is an enviable one which any Russian or Chinese citizen would love to have. I hope that you make a decision and that you consciously mark

an X behind the name of your choice.

Men and women will be elected to form our new government. Christ allows us as citizens of Canada to take part in that exercise and to choose those people who will rule the nation for us.

As a postscript, we are curious to see how you vote. In the last issue there was a ballot. We hope that you will take a minute or two to fill it in and send it to us. We will share the results of our C.C. Poll in a forthcoming issue.

Keith Knight

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## The Winds of Change in the Roman Catholic Church

### — Part 2 of 3

by Rev. Johan D. Tangelder

## DATELINE:THE WORLD

Who is the liberation theologian? He wants to develop a new style of theology which is relevant for today. His point of departure is neither tradition nor Scripture, but "what is going on in the world." Not the Bible but the economic-social-political analysis of the living conditions in which millions of poor are living throughout the world must form the basis of liberation theology. Fr. C.G. Arevalo, Professor at Loyola School of Theology, Ateneo de Manila University, says that the church in the Philippines must take the side of the poor. He states that the church is the privileged instrument; institute, raised up by Christ to work within the world, to work within history to help prepare mankind to become the Kingdom of God.

In 1978, 68 leaders of Roman Catholic religious orders, including Jesuits, Franciscans, Benedictines and Dominicans met in Rome on the theme of "the commitment of the religious (priests, monks, and nuns) to human development." A working group of English speaking superiors-general at the conference said: "Marxist analysis is spread widely, and members of our religious orders have been reached."

The group also said: "Our more courageous priests are committed to Marxism. Up to what point can we encourage them?" One superior-general asked: "In the face of injustices which cry out for retribution, should we not react on a political level?" But the conferees were bluntly told that, "Other than in exceptional cases, and with due approval, priests will abstain from joining politics in any form."

The Roman Catholic Church is undergoing intense turmoil. Pope John Paul II will need all his considerable talents and energy to keep the church together.

The ranks of the priesthood grow thinner as a declining number of young men aspire for the priesthood. I met a priest in a nearby town, who had to look after 25,000 parishioners. He can barely keep up with the celebrations of mass, conducting funerals, performing wedding ceremonies and the administration of the sacrament of baptism. He has no time to instruct his flock in the faith. Throughout the world, priests are leaving the priesthood. They are invariably the "progressives" for whom Vatican II opened

windows through which it became easier to scramble out and leave, though Pope John never intended that kind of freedom. He only opened the windows to let light enter and air blow through the church.

What is the reaction of the Philippine evangelical community to the winds of change in the ancient church of Rome? On September 23, 1978, the Philippine Council of Evangelical Churches sponsored a conference of selected Roman Catholic and evangelical Protestant leaders. The most important question at the conference was: Is the Philippines still a mission field? Protestant leaders are polarized on this issue. Some evangelical leaders no longer view the Philippines as "unreached", except for a small percentage belonging to the cultural minorities. Others are asking: "Is it right to convert Catholics?" (Meaning those people in the Philippines who claim to be members or adherents of the Roman Catholic Church). Some leaders point to the actual Roman Catholic religious practices one can witness wherever one travels in the Philippines. They say: "Look at the use of the images, the praying to the

saints, the dedication to the Virgin Mary, the dependence on good works or church membership for salvation. And the official teachings of the church haven't been recanted. They haven't changed at all."

The conference agreed at least on three things: (1) The need to evangelize the Philippines (including the Roman Catholics); (2) There are born-again Catholics; and (3) The recognition that the visible church is indispensable in nurturing the Christian life and for worship.

The sensitive issue was the membership of born-again Catholics. Should they stay with the Roman Catholic Church or leave and join an evangelical denomination? The position of the conferees ranged from one extreme to another. Rev. Ariel Costes, a born-again Catholic, who elected to remain within the Roman Catholic Church, didn't only assert that born-again Catholics should remain in their churches, but also said that he required born-again Catholics under his ministry to swear by their Bibles not to leave the Catholic church.

To be continued.



LETTERS

We have a lot to be thankful for

Dear Sir:

A few weeks ago there was quite some discussion in our paper about doctrine and Christian living. Well we should not start all over again, but in my opinion a few things should not go unchallenged.

I am not going to defend Rev. Tuininga's article. I think he is quite able to do that himself. But a few things in brother de Jong's letter do not seem to me the way we should talk about one another. He tells us about a minister who, when he was before the consistory with the pre-confession class, went through the whole book just to show them how good a job he had done in teaching them. His motive was his own glory. That is really a heavy accusation. Do you think that we have the right to judge the motives of our brothers and sisters in this manner?

In the same breath he tells us, about people complaining

that they knew all about Jesus but were praying against four walls. Maybe he should have gone to his minister and he would have found out that his minister is not only a walking library but also a fatherly brother and a wise counsellor. Never blame your own spiritual problems or spiritual poverty on somebody else.

I found it somewhat strange that in all the letters in C.C., doctrine and gospel were placed over against each other as contradictions. If I read my Catechism in L.D. 7: "What is a true faith" there is the answer: "It is not only a sure knowledge of God and all his promises, but also a heartfelt trust that all my sins are forgiven for Christ's sake." These are, so to speak, the inseparable components of our faith.

When I was thinking about these things I read through the first 11 chapters of the letter to the Romans; quite

doctrinal don't you think? But the inspired apostle unfolds in it the wisdom and knowledge of Christ, and twice, once at the end of chapter 8 and once at the end of chapter 11, he ends in a beautiful doxology. Oh the depth and the riches of the wisdom of God. The study of the Word of God must always bring us to a song of praise.

May I make one more remark? He writes: "I thank God that. In later years the Holy Spirit seems to be more present in our denomination." Well, brother de Jong is not too explicit about what he means with this sentence. If he is thankful that some brothers and sisters are getting more or less pentecostal leaning, then I can't join him in his thankfulness. The Holy Spirit never works apart from the written word of God.

I am not "kerklistisch". It is not for us to judge our fellow Christians. On the Christian Conference Grounds in Elim, I heard one of their ministers. How I enjoyed listening to this gifted preacher. I also enjoyed the fact that Christians from all denominations were together every morning, singing to the glory of God and listening to his Word, but that does not mean that I am going to wander from one group to another like some of us have the habit of doing. I love the church in which I am baptized and am brought up. I am thankful for the scriptural preaching in our churches.

We had a wonderful service on the day of prayer a few weeks ago. The church was filled to capacity. Both our ministers had an inspiring message. We prayed together for our church and nation, for our government, for all our denominational efforts in evangelism and missions, and after the service we joined with enthusiasm in a joyful song of praise.

Somebody else called that belting out a high-sounding hymn. I can assure this brother that it came from the bottom of our hearts and we sang: "Unto God Almighty, sitting on the throne, and the Lamb victorious, be the praise alone."

When I read the letter in C.C., I felt sad for this brother. That must be very depressing for your own spiritual well-being if you have nothing else than complaints. If we look back over 25 years of Christian Reformed church life in Canada, then I marvel about the abundant blessings of our faithful covenant God. He blessed the works of our hands in building churches and schools for our children. If God's Holy Spirit had not worked in us, we couldn't have done it.

To Him be the glory!

A. Gerard Wiekamp  
Brockville, Ont.

Devilish tunes

Dear Sir:

Is rock and roll music of the devil? It sure is. So is card playing, cigarette smoking, getting drunk, attending church out of habit, preaching boring sermons, eating junk food, fighting brothers in the consistory program, not having strong youth programs, having children out of wedlock, divorce, lying, stealing and breaking any of the other ten commandments.

Paul Spoelstra's April 27 article "Beware when you listen to rock music" should be heeded by youth and youth leaders alike, lest we all be swallowed up by the rhythmic sea of blasphemy and vulgarity that fills our audio and video waves. But to ask whether rock and roll music is

of the devil leaves us without a frame of reference for a new direction.

Instead we must challenge the church community if it is willing to change that radio dial, switch that T.V. station, rearrange church worship services and even maybe begin to actively support struggling Christian musicians, artists and poets such as James Ward. Let's not tune them out. Rather, let us all dare ourselves to become instruments of encouragement to those within our body who are endeavoring not to share the devil's throne but to deny him the right to claim even rock and roll as his natural habitat.

Hans Altena  
Music A.D. Records  
Grand Rapids, Mich.

Denominational unity

Dear Sir:

I am not favorably impressed by Rev. Boer's letters to the C.R.C. in Canada.

Especially as I am, over the years, quite aware what Rev. Boer and many other ministers in Canada want.

I am aroused by Rev. Boer's statement, "The traditional orthodoxy with its pietistic flavour characteristic of the C.R.C. in the American Midwest calls the shots."

He, not by inference, but by direct statement, would lead the unknowing to believe that this is not good for the C.R.C.

As I see it Rev. Boer, those people like the "old religion", inherited from their forefathers and do just what they promised to do: "Uphold and

defend it".

We cannot always say that from a lot of members of the C.R.C., notwithstanding many promised to do so by signing the forms of unity.

From past and present observations of the C.R.C., I say that many members have had enough from persons trying to break up the C.R.C. with their own brand of religion and have the members of the C.R.C. pay their salaries.

If Rev. Boer employs statements in which people recognize the saying "Yankee, go home," so often heard in politics, etc., he must expect reflex actions which could amount to irony.

A. Gerard Wiekamp  
Brockville, Ont.

‘How Great Thou Art’ in Dutch

Dear Sir:

Since we emigrated to Canada in 1948 we learned to sing, and to love a lot of songs and hymns in the English language, one of them being "How Great Thou Art."

For some years past we, and quite a number of Dutch Canadians, for the biggest part members of the Christian Reformed Church, spent the cold winter months in sunny Florida. Usually in the month of March, we organize a "Gezellige Hollandse middag," where everyone is supposed to talk and sing the Dutch language. This year we had this social get-together on March 22, and I translated "How Great Thou Art" in Dutch; because I know a lot of

older people would like to sing that beautiful song in their mother tongue. I'll enclose it in this letter hoping that you will print it in our Calvinist Contact. We have been a subscriber from the start, and always welcome it as a good friend in our home. For many years I have been hoping that we could have a good Christian monthly especially for women, like "Mother" in the old country. It meant so much to me when our children were small. We used to have so many writers of good Christian books and serials. They all seem to have disappeared, too bad. Wishing you the Lord's wisdom and blessing for your work.

(Mrs.) Anne Posthumus-Bijker  
Owen Sound, Ont.

Wat zijt Gij groot

O, Heer, mijn God, als ik in stil aanbidden  
aanschouw de wond'ren door uw hand bereid,  
de sterrenpracht, en 'k hoor de zware donder,  
Uw majesteit en macht ten toon gespreid,  
Refrein:  
Dan zingt mijn hart; mijn Schepper en mijn God,  
Wat zijt Gij groot, zo machtig groot.  
Dan zingt mijn stem; mijn Schepper en mijn God,  
Wat zijt Gij groot, oneindig groot.

Ik hoor in veld en bos de vogels zingen  
en zie een beekje kabb'len op en neer,  
vanaf een bergtop wondermooie verten  
mijn oog verblijden door hun schoonheid, Heer.  
Refrein:  
En als ik denk dat God Zijn Zoon niet spaarde;  
hoe Jezus leed en stierf in onze plaats,  
Hij droeg Gods toorn om onze schuld te boeten  
ja, zelfs tot de vervloekte kruisdood toe.  
Refrein:  
Dan zingt mijn hart; mijn Middelaar, mijn God  
wat is Uw liefde machtig groot.  
Dan zingt mijn stem; mijn Here en mijn God,  
Wat is Uw liefd' oneindig groot.

Goddank Hij leeft, de dood is overwonnen,  
Zijn graf is leeg, Hij voer ten hemel op,  
waar Hij een plaats bereid voor al de Zijnen  
en eenmaal trekt Hij allen tot zich op.  
Refrein:  
Als Jezus komt dan roepen de trompetten  
dan trekken wij Hem juichend tegemoet  
en vallen in eerbiedige verbazing  
met harten vol aanbidding aan Zijn voet.  
Refrein.

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# Church Page

## PASTORAL PONDERING

### A special thanks to the participants

We had another consistory meeting last night. Let me say, first of all, that we should be very thankful for all the men and women in our congregation and in the church at large who do all they can to build up the cause of Christ in this world. These people are mostly volunteers not paid professionals. They display a remarkable devotion and loyalty. With the apostle I would like to say: "I thank my God in all my remembrance of you (them)" (cf. Philip. 1:3).

Words of encouragement need to be spoken and yet there is also need for concern. There are still too many church members who do not understand their responsibility within the work of the Lord. A few years ago *The Saturday Evening Post* published an article entitled: "Why Are So Many of the Clergy Cracking Up?" That also holds true for all kinds of officebearers in the church: they are overburdened. I know that there are people — I'm guilty of it myself very often — who look upon themselves as indispensable. They boast about the number of visits they have to make and meetings they have to go to in a week. This mania for activity is of course very wrong. But much of the fault lies with the congregation. It is very easy to take it for granted that services are held every Sunday, that Holy Communion is celebrated, that people are visited, that facilities are provided, that children and adults are instructed and so on.

*Do you ever ask yourself: what is my responsibility?* Look at this last word for a moment. Responsibility presupposes the ability to "respond." Respond to whom? The answer is plain and simple: We are called to responsibility before the Lord. He will ask us one day: What have you done with your life, your time, your talents?

I have the feeling that we have done very little to help one another to grow up spiritually and to act responsibly. The reason? We like to spare each other. We hate to "offend" each other. Thinking about this I like to refer to Galatians five verse one: "If I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased." The word "offense" here is the Greek word "skandalon" which means an occasion of stumbling (cf. our word "Scandal"). The cross of Christ is an offence to the unbeliever, because it cuts the root of all human pride and boasting. This, too, has to be central in all our conversations and fellowshiping with one another. Unless the cross of Christ and all that it implies is central in our relationships *we remain dishonest and hypocritical.*

What, then, is the way ahead? There is still too much autonomy within the church and kingdom of God. We still talk too much about our personal rights and too little about our communal responsibility. Christians are to be Christ-centered. As Christ saw his responsibility to do the will of his heavenly Father, so we are to respond to our calling in Christ Jesus. The test of the reality of our Christian service is our daily concern for sharing and communicating the life of Christ.

Who among us is mature and responsible? May I put it in very ordinary daily language? We live responsibly before God when we don't find it silly to clean up some cups in the church kitchen that were left undone, to pick up some paper that is lying around and to do all kinds of small and "insignificant" things to make the church (and its buildings) a functioning reality in the world. Is there an "action gap" in our church or in your life? The only way to bridge it is to realize in Christ that life is a daily commitment and involvement to him and his great cause.

Maranatha Chr. Ref. Church  
Calgary, Alta.

### On the election of officebearers

In another two weeks, we shall elect new officebearers again. We have seen the nominations, of course, which the consistory has prepared. We may have expected some of the names to be on nomination and we may be surprised to see some of them. But now we have a responsibility to exercise. We must consider whether these are all nominees who, if elected, can serve the Lord as officebearers in our midst. If we know of reasons why they could not be acceptable officebearers, we may not keep silent, but must speak about that to the consistory. Then we have to make a choice from the nomination.

We must do the Lord's will in these matters. That requires much prayer so that we may be assured of the Holy Spirit guiding us in our evaluation. It may well be that the nicest men are not the best equipped. And the fact that we like to see someone get involved is not the strongest ground for voting for him. Voting responsibly is not easy. But if we do it prayerfully and conscientiously, then we may trust the Lord will use those who are thus elected in leading our congregation in serving our God.

Rev. A.A. van Geest  
Ebenezer Chr. Ref. Church  
Trenton, Ont.

## Church growth in the penninsula

As you know, a group of people from the Vineland area have looked into the possibility and feasibility of establishing a new church in that area. Representatives of our consistory who were attending the meeting on Feb. 1, 1979, reported that the boundaries of the area is from East of Beamsville to 13th Street Louth, which constitutes: 33 families from Grimsby, 26 families from Trinity, and 13 families from Maranatha.

Believing that the group has acted in a proper manner and has taken the correct steps towards forming a new church, consistory decided in principle to be in favour of establishing a new church in the Vineland area, and therefore encourages the group to go ahead with the work in soliciting support of the members in that area.

Trinity Chr. Ref. Church  
St. Catharines, Ontario

## "Go therefore and make disciples ..."

One evening last week three teams went out into the neighbourhood to evangelize. Each one of them made only one visit, since all three families involved were eager to hear about the Bible, our church, how we thought that they should live in a secularized world, who Jesus was and what he can mean for them. In retrospect, we feel encouraged by these visits, even joyful! But at the same time, we cannot understand that there are relatively only a few who want to bring the Good News to the thousands living around our church. *Why shouldn't you become involved and share our joy?* In the near future we plan to hold another study-session in the church. It is a beautiful opportunity to talk with us about our calling to witness. We hope to see a number of new faces besides the ones who come regularly. We will discuss chapters 10, 11 and 12 of Plekker's *Redeemed? — Say So!* which deal with "Eleven rules to follow while witnessing" and "Smile when you witness".

Rehoboth Chr. Ref. Church  
Toronto, Ont.

## First steps in evangelism

The first essential for the evangelistic task of the congregation is to promote an atmosphere of welcome and friendliness within the church. The importance of this is hard to appreciate for those of us who have been brought up to think of the church in theo-

logical terms. But the fact is that a newcomer to a church is most impressed by the love and friendliness, or lack of them, in the church. This is what the newcomer (correctly) expects from Christian people.

And this is not just a shallow desire for a superficial smile. It relates to the need of the evangelism as prospect. Frequently, people are most open to the gospel at a time of need in their lives. It may be in a time of loneliness, turmoil, grief, marriage break-up, etc. that they seek answers to the deeper questions about life. At such a time, in God's providence, a person may be brought into contact with the church. To such a person with little religious knowledge, the grace of God is more meaningfully communicated with a warm friendliness than by profound theology.

Realistically, we cannot expect all our church members to relate easily and openly to strangers. And that is not necessary. If in each congregation at least 10% of the members would make it their first goal at church to smile, speak out, and befriend strangers, visitors would experience the friendliness of the church.

We want to emphasize the importance of how the church deals with visitors. For while we shy away from some evangelistic efforts because they seem hard to obtain, we often overlook and fail to utilize the most obvious evangelistic potential — the strangers who attend our churches. These are evangelistic opportunities which the Lord drops right in our laps.

First Chr. Ref. Church  
Langley, B.C.

## Don't bore the sick

Visits are always appreciated, but discretion must be used. This is always a somewhat difficult point. As members of God's family we care for one another and want to express our love. Also, those who are sick and needy relish that care and love. Yet, their physical condition can make it difficult to receive visitors. Now then, what do we say? We don't want to over-burden the sick, but we don't want to cut them off from company either. So, it needs your own discretion. Always adapt your visit to the condition of the patient. Always keep their "good" in mind. If you are not certain, find out before going by calling someone who knows the situation. By working together in this we can give our sick all the loving care and attention they need without tiring them.

Second Chr. Ref. Church  
Sarnia, Ontario

## Church News

### CHRISTIAN REFORMED

#### Called

—to Renfrew, Ont., Rev. Evert Gritter, campus chaplain at Hamilton, Ont.

—to Peterborough, Ont., Rev. John Jongama of Hamilton (Mount Hamilton), Ont.

#### Declined

—to Chilliwack, B.C., Rev. Herman Praamsma of Toronto (Etobicoke), Ont.

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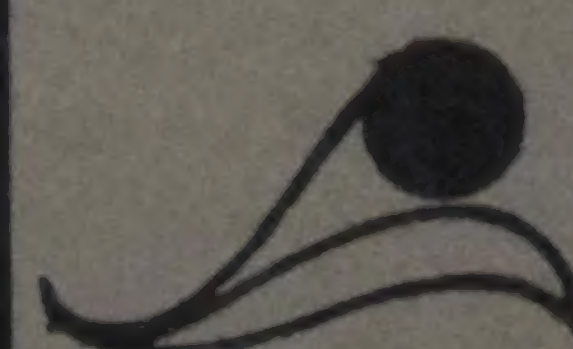
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## SMALL TALK

Our weekly church bulletin is an interesting piece of paper. Bet yours is, too.

It provides us with information on people we know and care about, be they sick or experiencing other troubles or perhaps celebrating a happy event. The bulletin also keeps us up to date with what's happening on the mission field and shows us how generous (or miserly) we've been with the collection plate.

No wonder it's always eagerly accepted by all who enter the church on Sunday morning. People tend to settle down with it right away,

scanning its pages for news.

But then, when the organist leads up to the hymns to be sung before the service there always seem to be people who can't bring themselves to put it away to join their brothers and sisters in worship. They isolate themselves on a little island marked by that sheet of paper. Perhaps they came in late and want to know yet what their favorite club or society is up to in the coming week?

When the minister comes in these little islands neatly dissolve themselves in the sea of rising bodies and in the air of shared anticipation they are

hardly remembered. However, they prove to be a hardy lot, those islanders.

When the Law is being read or the Scripture passage announced, hands reach out again for that little paper which by now, sadly, has been made into a separating force.

It's hard to feel one in the Spirit with someone who retreats from the fellowship of believers.

At our house, years ago, the Bible would not be opened at mealtime unless all of us children would sit there, "eerbiedig" (reverent), arms folded and not heaving a sigh any-

more.

The islands in church become positively distracting and yes, painful, when they maintain or create themselves while the Word is preached. The people who live there deprive themselves of a vital experience in the Christian life.

Couldn't we do something about it? For their sake and ours?

Perhaps bulletins should be made available only at the end of our worship services. They'd make great and even meaningful conversation pieces at coffee time!

Lynn Miller

## To Terschelling, with love

by Harry A. de Vries  
C.C. Staff

Cupido is not originally a Dutch family name, more likely Italian. It was brought to the Dutch island of Terschelling years ago, probably sometime during the 13th century, so that by now it can be accepted as a firmly established Dutch name. The family name can now also be found in Canada, primarily in Edmonton. But Matth Cupido, the artist of the family, lives in Toronto.

Now Cupido has been called home, so to speak, to Terschelling, to present a series of sketches of the island for a May showing. On his trip to the Netherlands last year, Matth paid a visit to the island of his birth. While he was there the Historical Society of Terschelling learned of his work and his island roots, and requested that he return the next year to present a show, at their expense.

Matth was delighted with the invitation. From the photographs and sketches he made during last year's visit, he produced the final paintings and woodcuts that he took with him last week for the Terschelling show.

Most of the paintings are done in a mixed media of water colours, pen and ink, acrylics, pencil and crayon. None of them are huge in size because he feels that large paintings would not be in keeping with the nature of the island and its way of life, which has not changed drastically over the past few centuries. The woodcuts and the paintings are framed with green matboard, since green is the colour that is traditionally found on many of the homes on the island.

Matth hopes his show will appeal to the islanders and that they will want to keep the paintings to grace their own homes. During his three-week stay in the Netherlands he will also present shows in two other centres, one of them in Culemborg.

His work varies in style and content. The Terschelling

collection is mostly a display of landscapes and buildings, but a view of his Jubilee exhibition this past April gave evidence of a somewhat abstract form. Part of the series on Psalm 104, which he is working on, were displayed at that time. In each painting the Holy Spirit is visible, always in the form of a dove, though not always noticeably at first glance. The painting of

the communion table in the Jubilee collection contains a dove, but oddly enough not intentionally. It's contours simply appeared at the completion of his work.

As a Christian artist, Matth attempts to bring to life, in visible form, parts of Scripture, aspects of the life of the Christian, and the beauty of God's nature. Sometimes he does so in the format of

real-life paintings, on other occasions in a semi-abstract form, but never in a way that narrows his work to a category meant only for refined viewers.

When he returns to Canada he will no longer be at his old address on King Street but somewhat west, on Liberty Street (near King and Dufferin). The new studio will be larger and will be used to accommodate other art shows,

and perhaps, small musical ensembles for other artform presentations to the Christian community — a dream in part, but evidence that Matth is considerate of other capable artists and their role in the community.

If all goes as planned, an opening show featuring the completed series on Psalm 104 will be held in the new studio sometime this fall.

## Dramatic characters perform the "one-act"

by Harry A. de Vries  
C.C. Staff

Seven District 10 Christian high schools were presented in the One-Act Drama Festival held in Hamilton District Christian High School on April 19 and 20. They came together to learn new performance tips from semi-professional and professional actors. At least half of the Ottawa School and as many from Belleville School bused down to attend the noteworthy event.

The Festival began about 12 years ago when Mr. Tom Breisford, at that time English teacher at Hamilton District Christian High School began what was then the One-Act Play Competition involving only the Bowmanville, Toronto and Hamilton Christian high schools. But competition is being phased out of the Christian school system and the best dramatic presentation is no longer officially announced, although adjudication does take place and the students receive valuable critical comments on their acting.

The Festival location varies every year. Teachers involved decide at the fall teacher's convention when and where the next performance will occur. This year, Mr. Trevor Clark and his grade 12 students prepared the entire event and arranged lodging for out-of-town students. Quite a chore.

On the Thursday evening the first four plays were presented by the Chatham, St. Catharines (Beacon), Hamilton, and the Toronto (Wood-

bridge) high schools. Sarnia (Lambton), Ottawa (Community for Christian Learning), and Belleville (Quinte) high schools performed theirs on the following Friday evening. On Friday, students had a choice of drama seminars presented by some of the local theatre groups as well as directors and professional actors. These seminars were held at HDCH, Hamilton Place and the local theatres.

Caliber of the acting varied as did the nature of the plays.

Both Ottawa and Belleville wrote their own plays. The Ottawa group did so after studying Dostoyevsky's *Crime and Punishment* and came up with a play entitled "Trial of Joe Bailey". Belleville's homespun effort offered a varied setting and plot. It presented a scene in Rahab's house on the Jericho wall at the time of the capture of that city by the Israelites.

The time and place of the next Festival has not yet been determined. Perhaps students

would not mind travelling to Montreal or even Nova Scotia, the eastern extreme of District 10, for their next presentations. An invitation from Edmonton might even spark interest. But it may be that they will have to wait for two years till that time, since the event does not take place on a yearly basis. This is due to the planning involved and the fact that most schools are also involved in major three-act plays about the same time of the school year.

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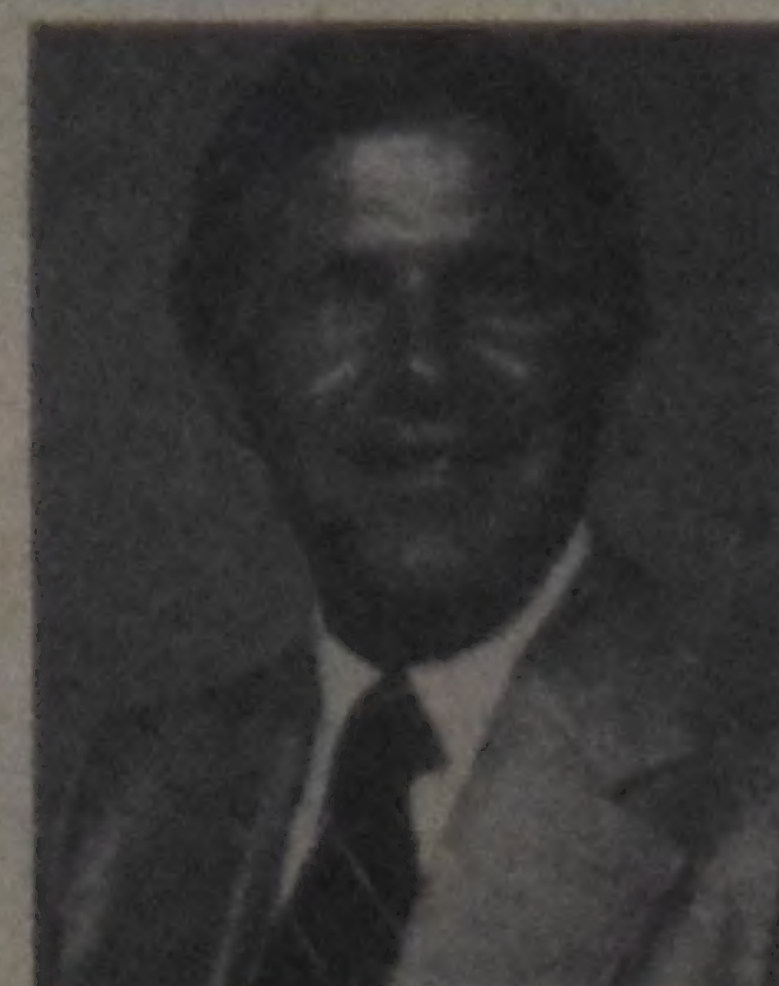
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## Canadian Curriculum Council meets in Vancouver

by John Vanderhoek

*Mr. Vanderhoek is principal of East Edmonton Christian School and the alternate delegate to the Canadian Curriculum Council for Alberta.*

Delegates and alternate delegates representing the three Christian Schools International (CSI) districts in Canada met in Vancouver, B.C. recently to continue the work of the Canadian Curriculum Council. This third meeting of the Council dealt with the concrete task of curriculum development. Mr. Gordon Oosterman, social studies consultant of CSI, was present to provide input into the planning for a Canadian Christian school social studies program.

Each CSI district was instructed to analyze topics for inclusion in a possible curriculum for Canadian Christian schools. Alberta has been requested to list topics for grades 1 through 3, Ontario for grades 4 through 6, and B.C. for topics for grade 7-12.

Reports are expected by the fall of this year for reaction by the different districts. Tentative approval was given for a project on the Indians of Canada. Projects are submitted to the Council for evaluation before being forwarded to the curriculum department of CSI for approval. The board of directors of CSI is responsible for final approval of the projects for funding by the educational foundations. The Canadian Christian Educational Foundation collects funds in Canada for development of curriculum and textbooks under the auspices of CSI.

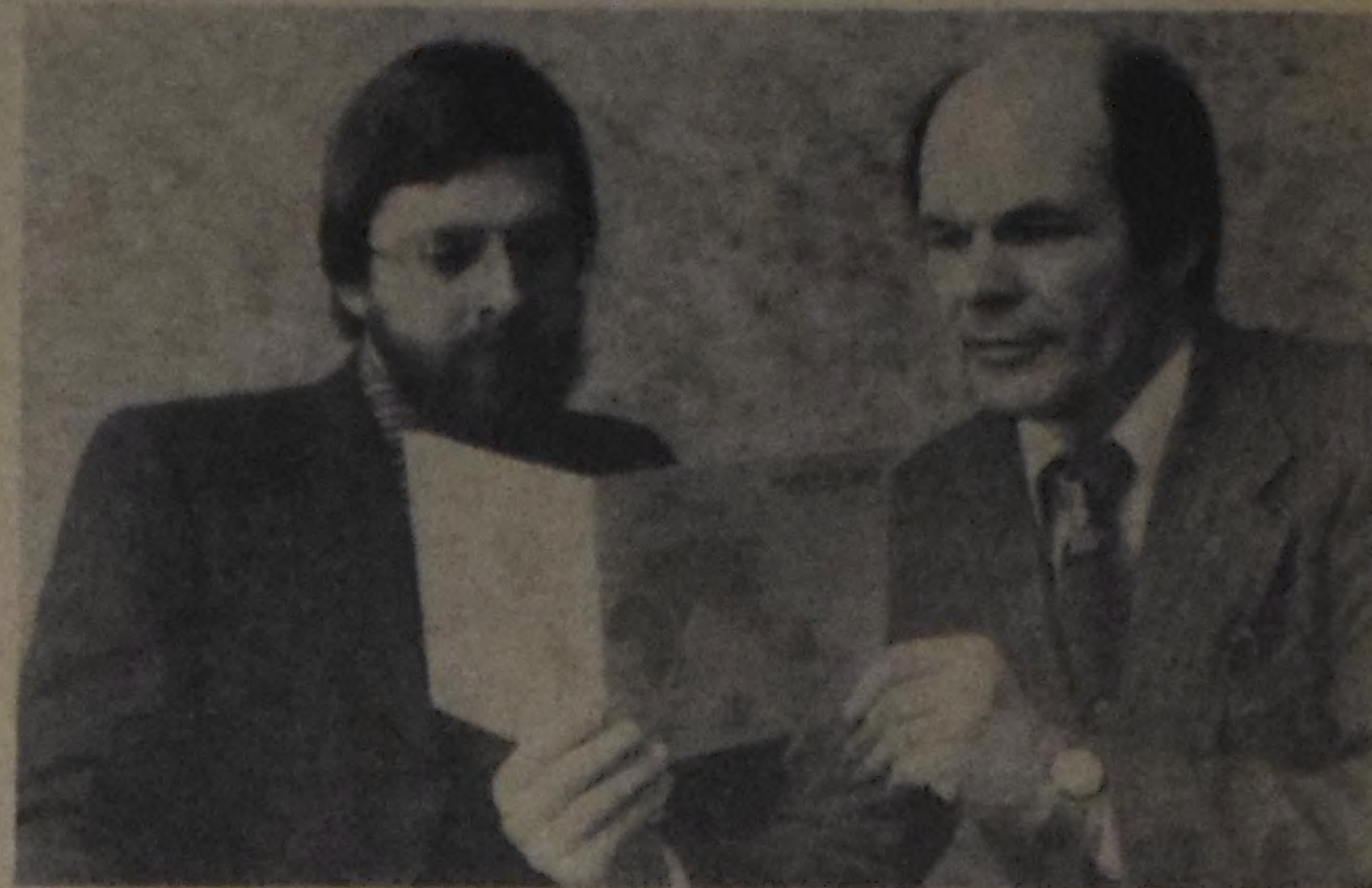
Because curriculum planning is a long range process, Council members have been asked to develop what they see as a 5-year plan of action for the Council. It is good to note that the Council appears to be a viable organization for development of an understanding and discussion of common curriculum concerns in Canada. The Council is determined to discover common elements in Christian schools curriculum for united

action. It does not wish to do away with local initiative but hopes to encourage coordinated curriculum projects and dissemination of such projects for the use of a large number of teachers.

Basically the Council depends very much on input from provincial organizations and groups of teachers. Curriculum and textbooks need to be developed for the local schools to use. The needs of the local schools are forwarded to provincial education or advisory committees. Common provincial curriculum concerns are then submitted to the Canadian Curriculum Council for discussion and possible development of curriculum projects. Representatives of the 3 districts reported on curriculum activity in each district. Many different types of projects are under way in Canada.

Council members continue to find a good working spirit at the meetings and a great deal of unanimity. We have felt the presence of the Lord's blessing very much and expect his continuous guidance.

## "World to Win" presented at annual CRWM meeting



The first copies of the newly published World Mission's annual report were given to members of the Board for Christian Reformed World Missions at its annual meeting held earlier this year. Delegates from Canada and the United States were present for the three day event held in the Christian Reformed denominational building, Grand Rapids, Michigan.

The report, called "World to Win", updates mission work being done in African, Asian and Latin American countries. Included are financial statements of 1978 and projected income and disbursements for 1979. These newly printed books have been sent to contact persons in the various churches.

Rev. John Tenyenhuis, pastor of Blenheim Christian Reformed Church in Ontario and Rev. Jacob B. Vos, pastor of Grace, Scarborough Christian Church also in Ontario, found the report, "World to Win", of special interest. Rev. Vos, vice president of the CRWM board, is a delegate from classis Toronto; Rev. Tenyenhuis is a delegate from classis Chatham.

by Ralph Heynen

## PASTORAL COUNSELLING

### Conflicting roles

Here's a letter that I received recently: "I'm a young mother and we have a son age 11 and a daughter age 9. Generally, our family life is good. Before marriage I had a responsible job doing the kind of work I loved, since it gave me personal satisfaction and a sense of personal self-esteem. A year ago I went back to work. I now receive an excellent salary with good fringe benefits, but I feel guilty about working. My husband is an electrician, so he can easily afford to support the family. Although I enjoy my work and I want to continue, I realize that my work at home suffers and I'm not with my children as much as I should be, so I have a real conflict — a conflict in roles; the role between being a full-time wife and mother or to carry on my work in this office. I gain personal satisfaction from both of these roles. I enjoy being a mother and housewife but I also enjoy my place of employment. How can you resolve this kind of conflict in roles?"

Today, women face more role conflicts than their mothers and grandmothers ever dreamed of. More mothers than ever today are employed outside of the home. Some predict that in a few years 50 per cent of all mothers will be working outside of the home, even those with younger children. Many of these busy mothers find it impossible to do justice to homemaking and their careers at the same time. A messy house makes a mother feel guilty. Sending the children to a babysitter or even to a willing grandmother increases the guilt.

I recently heard a minister who was talking about the evils of our age and

he mentioned that one of the greatest evils was working mothers. He mentioned that this was the cause of disturbed children, divorce and unemployment and the general decline in moral standards. I think he got carried away a little bit. It's senseless to condemn working mothers in such a wholesale way. To be sure, a mother's absence creates an empty place in the home and it creates problems within the family, but it surely is not the cause of all the evils in the home today. There are also various sides to this matter of working out.

Some mothers handle both the family chores and an outside job very well. Perhaps they are proof of the old saying, "If you want something done, give the job to a busy person." I often marvel at the ability and stamina of such women. To do well at both a career and homemaking at the same time requires a lot of organization and planning. The basic question of the letter reflects a problem that you face: "How can I get rid of guilt feelings about my dual role?" Such feelings must be resolved to gain peace of mind. Strangely enough, guilt is not characteristic only of working mothers.

I know of many mothers who are not employed outside of the home who feel guilty about living in a role of complete dependency upon their husbands or who feel that they're really not accomplishing anything in life by just staying home and cleaning the house and taking care of the children. They feel that there are other things that they can also accomplish in the world at large and in the work of the church and the kingdom in Christian life.

They hear speakers and writers who also ridicule the idea of a wife who is dependent on her husband for everything and who has to go to her husband if she wants money for groceries. She doesn't fit into a world in which the liberation movement is moving at such full speed.

If a conflict in roles leads to feelings of guilt, it's a good thing to find out why this mother feels so guilty. Is she more sensitive about her role than other women who don't feel guilty about having two jobs? Has she possibly been taught that a woman's place is in the home and that she ought to stay there? Has she been told about the evils of working mothers? Has she been told by somebody that it's no wonder there are so many men out of work because there are so many women that are working?

Guilt feelings are not usually based on rational arguments, but on feelings and emotions. That's why they are so hard to solve. Try to find out why and what makes you feel that way. I know many mothers who have felt trapped in their homemaking role. They suffer from what is described today as "cabin fever". Such mothers who find work in the home routine boring, shouldn't feel guilty about looking for a job. I've known women with A.B.'s or Master degrees who felt very unfulfilled in the role of a homemaker. We can sit back and tell them that they have chosen the most glorious work possible for a woman but they don't agree. For many of them the only way to keep their equilibrium is to get involved in some activity outside of the home. Usually if these people get involved in some kind

of volunteer work, they don't feel guilty about it because then they are doing something constructive, good, and something that does not give added financial incentives. But it's when they go out to work and take a job and they get paid well, then they feel that they're doing something that might not be right.

Every woman like every man has her own individual needs. Each person must carefully examine his/her own motives and goals when trying to define the role or roles that we are going to play in life. No one else can solve the conflict in roles or the guilt feelings of such people. Each person must resolve these conflicts in his/her own heart and in the presence of God. If employment outside of the home is only a means for a more luxurious living, it possibly could create some guilt feelings, but if it is for the benefit of the family and marriage and the mental and emotional health of the mother, it should be encouraged. Each mother must make her choice conscientiously in the light of what God wants us to do with our lives.

#### THOUGHT FOR THE WEEK:

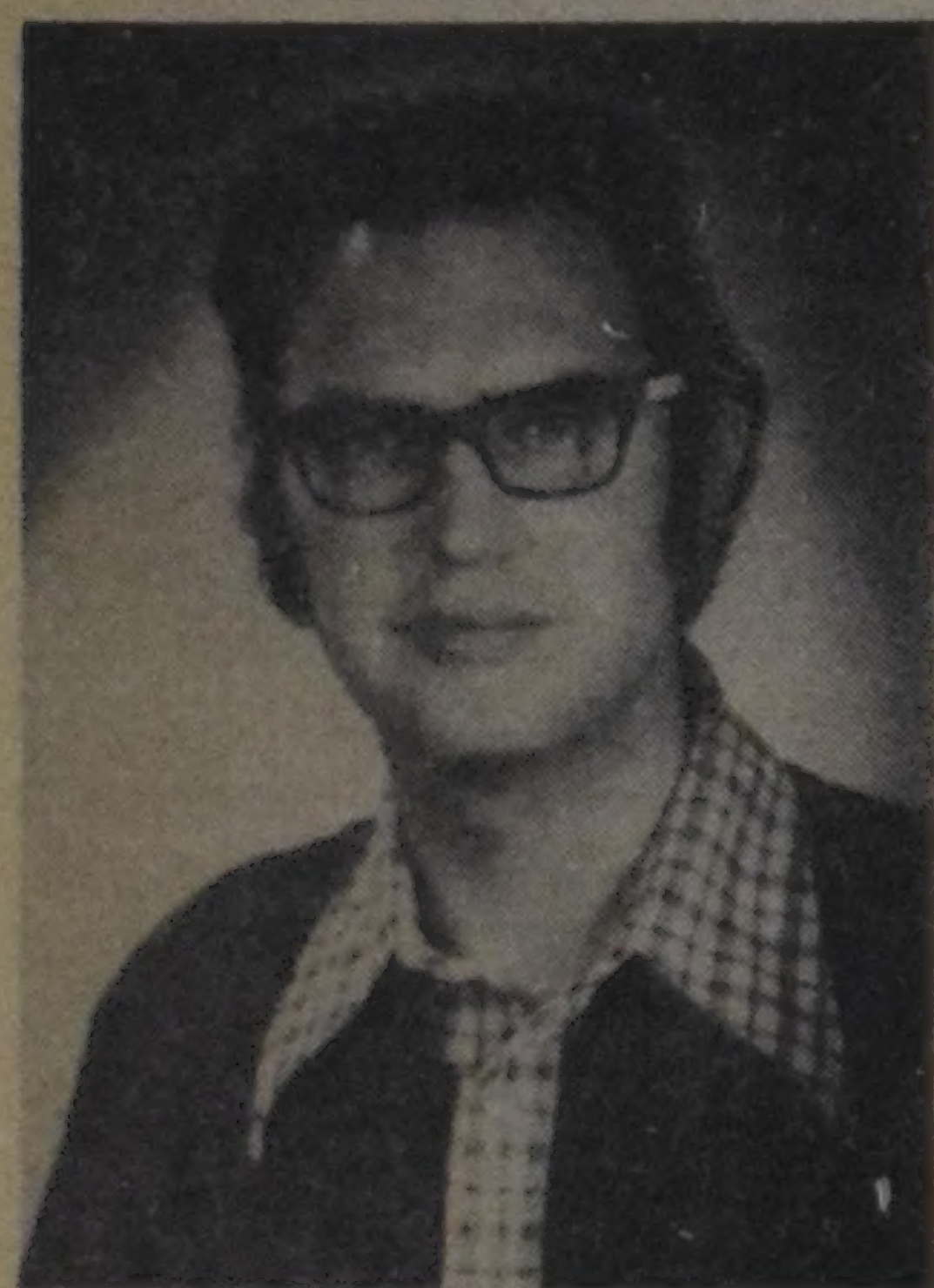
When we reach the close of the day we must take careful inventory of it. Consider its strengths, its weaknesses, the joy, the sorrow. Consider the blessings, consider the sins and as we confess our sins we must lay the day with all of its experiences at the feet of God who graciously blots out the record and then forgets.



# Leadership and parliamentary democracy

by Phillip C. Bom

*Dr. Bom is research assistant to an M.P. in Ottawa.*



Leadership is more than a question of personalities. It is also a question of philosophy of politics. There is a fundamental difference between Opposition Leader Joe Clark and Prime Minister Pierre E. Trudeau in their approaches to leadership and democracy. It is a choice between a limited, federal government in a parliamentary democracy and a great, central government by one strong man. Clark may make a strong or weak Prime Minister, but Trudeau practices the politics of leadership "democracy" - extraordinary, strong man rule.

Journalists have tended to evaluate Clark's performance through Trudeau's philosophy of democracy. Members of the Parliamentary Press have tended to view Clark's form through Trudeau's norm. Columnist Douglas Fisher perceived that some of his colleagues regard "Joe Clark as Canada's chief problem". Such journalists judge Clark's substance by Trudeau's style.

Some correspondents also seem to perceive Trudeau as a weak leader. They list all the ministers who left the Cabinet. Liberal MP Hal T. Herbert warned the Prime Minister that he had the weakest Cabinet since the Second World War. Others would say that it is the weakest in our history. Whether Trudeau is a weak leader must be judged from his approach to leadership. His government has moved from crisis to crisis, from confrontation to confrontation. The moral and political sense of ministerial responsibility in a parliamentary government is far gone. From the perspective of leadership democracy, he has nearly succeeded. He is almost the only strong man left. Now more than ever, Trudeau is the government. Continuous reshuffles and recurrent resignations further weakens Cabinet government, but strengthens leadership demo-

cracy.

Cabinet government, not leadership democracy, is the criterion by which press and people should evaluate the performance of the Trudeau government. Instead of singling out the personalities of Joe Clark and Ed Broadbent, the prominence of an NDP or PC Party shadow cabinet should be zeroed in on. The qualifications of the MP's on the front benches of the opposition parties compare favourably with Trudeau's weak Cabinet government. Conceivably Clark or Broadbent could make great prime ministers. They are committed to parliamentary, Cabinet government.

Prime Minister Trudeau's performance, however, can even be found wanting from the perspective of leadership democracy. The norm of leadership democracy stresses the extraordinary qualities of a person, such as extra-intellectual competence and charisma — which ordinary people and parliamentarians supposedly do not possess. Such a leader is supposedly able to solve problems which an inefficient parliament and ineffective politicians are not. In times of crises or emergencies, the leader provides, a perplexed public with extra-constitutional "good" government. The campaign strategy is to make us believe that there is no man or other statesman like Trudeau. "Among his 163 contemporary leaders around the world he simply has no equal," wrote Frank S. Graves in the Party's magazine. A confidential Liberal election document tells candidates: "We must ask Canadians to compare the prime minister not to the Almighty, but rather to the alternative." The trouble with leadership democracies is that the leader is portrayed as an alternative to the Almighty. The Canadian people are manipulated to perceive Trudeau as the national saviour. A man with a vision, he is more prophet than politician on account of his superhuman qualities. One is reminded of former NDP leader David Lewis' revealing remark in Parliament: "There but for the grace of Pierre Trudeau sits God."

The criteria for discernment of prophets in politics are found in Wisdom literature. Since Trudeau makes references to God in the campaign, it may be applicable to refer to the Word of God. Millions of Canadians witnessed on TV Queen Elizabeth's Jubilee service, attended by the Prime Minister. The Archbishop read from Matthew 7:18 "A good tree cannot bring forth evil fruit, neither can a corrupt

tree bring forth good fruit."

By the same token, why has our "national saviour" contributed to so much disunity? How can it be that Trudeau's "politics of love" brings about such hostility to his policies? Can Canada remain an open society when it is ruled by a government of secrecy?

Ideological extremism ("almost treasonable") in defense of "national unity" is no virtue. The politics of confrontation cannot bring about an era of cooperation. Prime Minister Trudeau is not the alternative to Premier Levesque. There is no conspiracy; however, both are confrontationist politicians. There is no collusion between the two, but they are bent on a collision course. As the Hon. Robert Stanfield repeatedly says: "I wouldn't say Trudeau and Levesque are in bed together ... they dislike each other, but they need each other."

There is now a pervasive feeling that Prime Minister Trudeau is part of the problem rather than the sole saviour; that his policies contribute to national disunity rather than create national unity. Soon after the 1968 election, Trudeau confided to a journalist: "The trick will be to do enough fast enough, before people like you are disappointed." After a decade in power, many people are dissatisfied with the fruits of his labour. Besides the gap between promise and performance, there is the credibility gap. Trudeau has lost credibility, his legitimacy with many people. He is fighting for his political survival, if not the survival of the country. If successful in holding on to power, Trudeau may have broken Lincoln's law: "It is true that you may fool all the people some of the time; you can even fool some of the people all the time; but you can't fool all the people all the time."

The election is a contest between the politics, not personalities of Clark and Trudeau. The only people who have a chance to vote on Clark, Trudeau, and Broadbent, live in Yellowhead, Mount Royal, and Oshawa. You may have to vote for your local PC or NDP candidate if you want to restore parliamentary, cabinet government. You will have to vote for your local Liberal candidate if you want strong one man rule.

Trudeau may win again. He may form a minority "national unity" government even if his Party has fewer seats than another party. He may win a majority, but under his leadership democracy, liberal parliamentary democracy may be lost.



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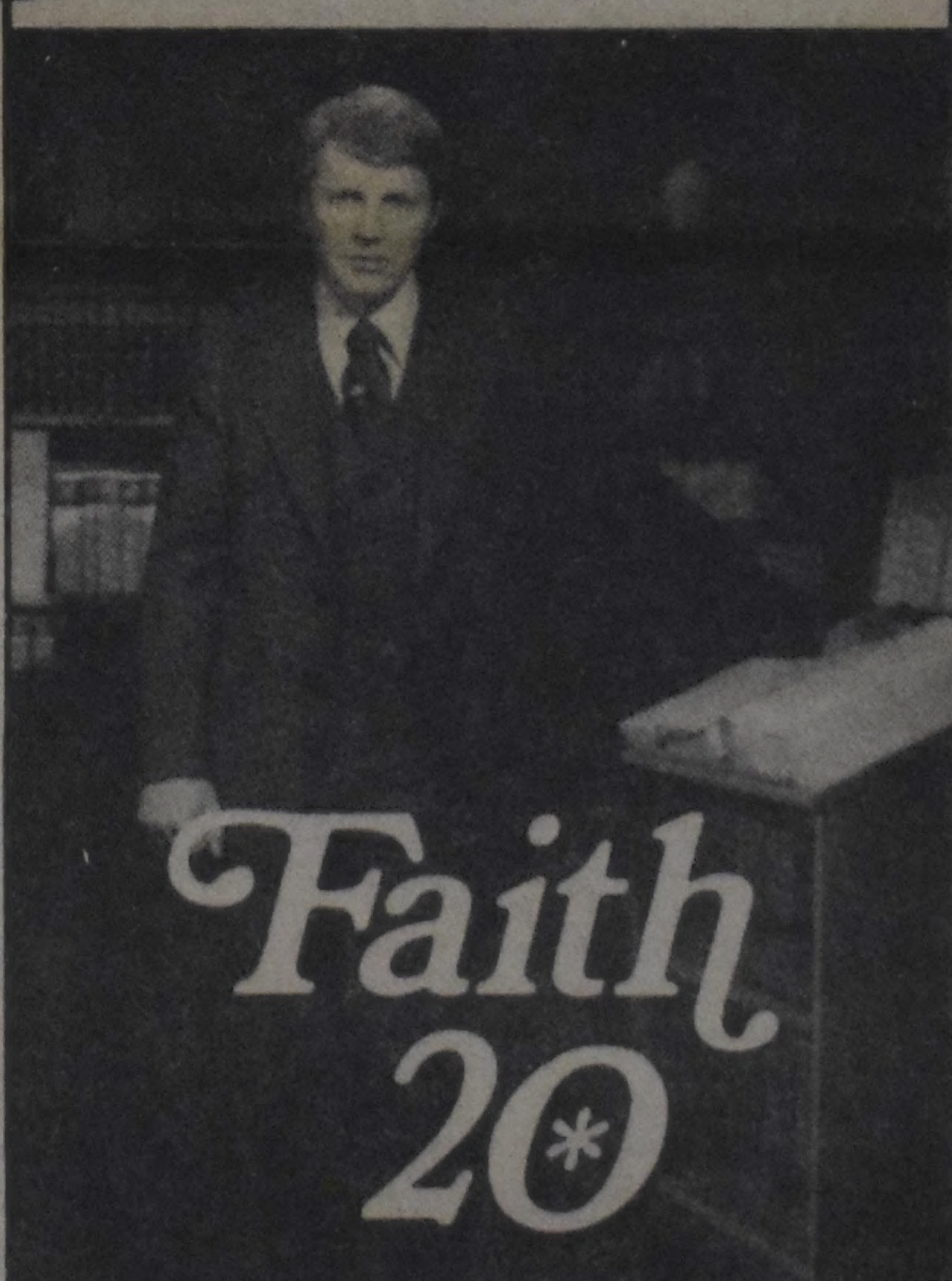
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# Review of a translation The Good News Bible

by Dr. David Holwerda

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The Christian Reformed Church has a standing committee which constantly and regularly reviews new translations of the Bible. The Bible translation committee reviews the various translations and shares that review with the members of the Christian Reformed Church through various publications. The committee currently consists mainly of faculty members of Calvin College and Seminary.

The Bible has always been a bestseller, but today there is one version that appears to be outselling all others. It is called *Good News for Modern Man* or *Today's English Version*. In little more than a decade, more than fifty million copies of this translation of the New Testament in the language of tomorrow's newspaper have been distributed. That is a record no ordinary bestseller can match. Now the entire Bible is available in *Today's English Version*. It is called the *Good News Bible*.

What accounts for the popularity of this version? Two things, perhaps. First, it is a common language translation. That is, it uses only those words and grammatical structures which all who read and write the English language can understand, including those throughout the world who have learned English as a second language. Difficult words and forms which are not presently found in contemporary usage have been avoided. Thus it uses the kind of English which one reads in the newspaper.



Second, it is a translation based on the principle of "dynamic equivalence." That is, the translator does not engage in a formal word for word translation of the Greek or Hebrew text, nor does he feel compelled to retain words that have become traditional in English translations of the Bible. Instead, having discovered the meaning of the original text, the translator expresses that meaning as clearly as possible in English form. The goal of dynamic equivalence is to stimulate in the readers "the same reaction to the text as the one the original author wished to stimulate in his first and immediate readers." Thus *Good News Bible* attempts to bridge the historical and cultural gap between the twentieth century and

biblical times. It hopes to make the Bible as readily understandable to English speaking persons today as it was understandable to the original readers of the Old and New Testaments.

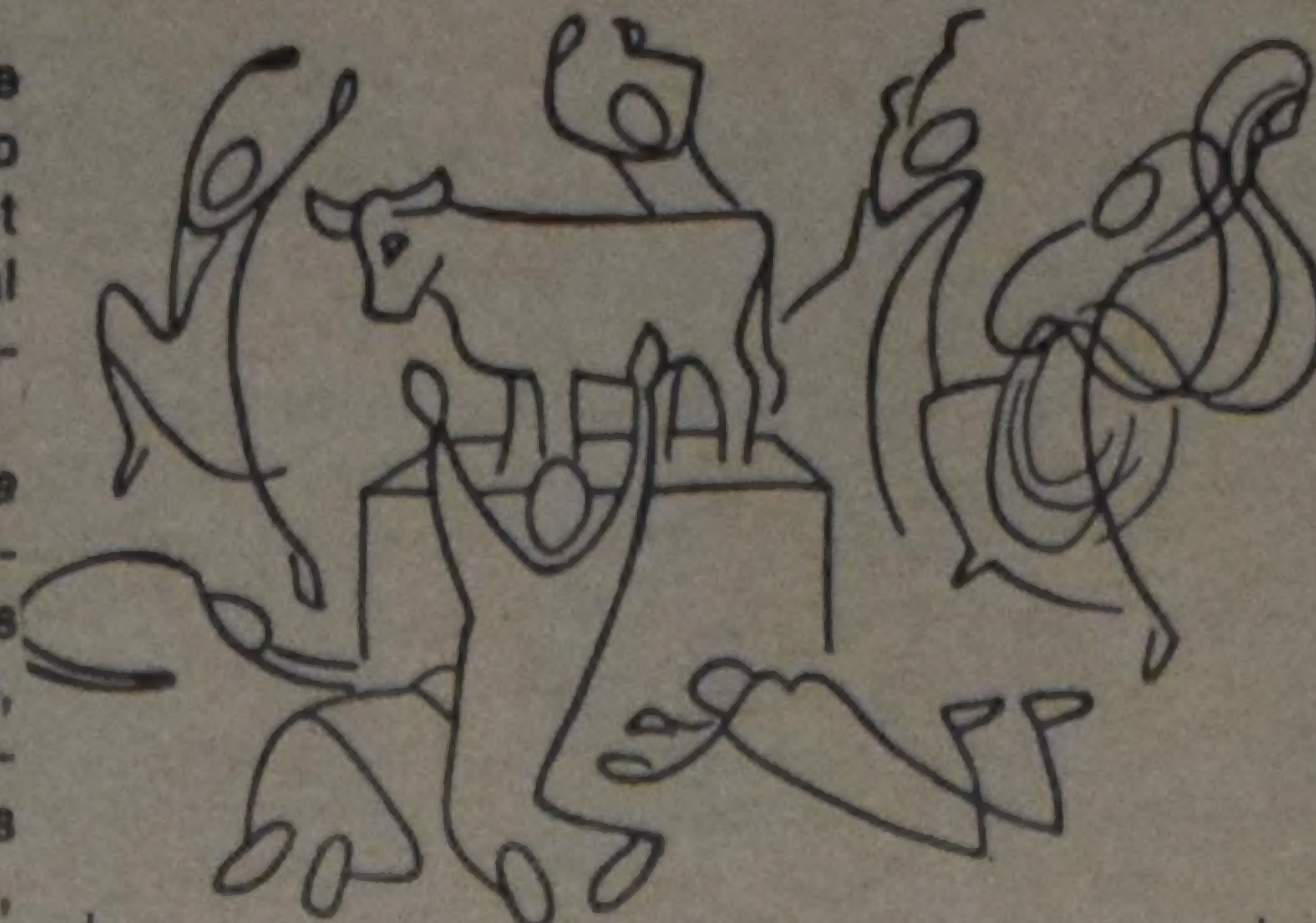
How well has the *Good News Bible* succeeded? From the sale and distribution of the New Testament, it has succeeded beyond all expectations, and the translation of the Old Testament appears to be equally good as that of the New. It is simple, explicit, and exceptionally clear. A delightful dimension has been added by the inclusion of some five hundred line drawings by a Swiss artist. These drawings are extremely descriptive and graphic, though sparse in detail. They add a dimension of interest and help to picture the reality behind the words of Scripture. The *Good News Bible* is a delight to read.

But how good is it when judged by the criteria normally used for judging a translation of the Bible? Since this committee published a review of the New Testament portion of *Today's English Version* some years ago (see *The Banner*, November 26, December 3, 1971), this review will concentrate primarily on the Old Testament.

## TEXT

The question of the original Hebrew or Greek text on which a translation is based is a rather technical matter for the ordinary Bible reader. So our comments will be brief. Basically, *Good News Bible* follows the standard Hebrew and Greek texts used by all Bible translators today. For the Old Testament the basic Hebrew text is called the Masoretic Text, which dates from the 8th or 9th century A.D. When that text is unclear, other ancient versions are used. These versions are ancient translations from Hebrew into Greek, Syriac, Latin or some other ancient language. All modern translations do the same. When there are such departures from the Hebrew text, references are given in the footnotes.

Sometimes the order of clauses or verses is transposed for the sake of clarity. Often this is useful, but sometimes it changes the intent of Scripture. For example, in Genesis 10:4 the phrase, "from whom the Philistines are descended," is placed after Crete instead of before Crete and after Casluh. This happens to fit the contemporary theory about the origin of the Philistines, and some other translations have done the same, but there is no manuscript support for this transposition. A more serious transposition is found in Zechariah 4. Here the verses 10b-14 are taken from the end of the chapter and inserted between verses 5 and 6 "in order to retain the natural sequence of the narrative" (footnote). But now the sequence is quite pedantic for the explanation of the vision comes immediately after the question, rather than following upon the angel's message with its assurance of victory and its call to faith and hope. The effect of the chapter is no longer the same. Changing the order of verses for the sake of logical or natural sequence easily alters other impressions the original author had in mind. Happily,



*Good News Bible* does such radical transposition infrequently.

A decade or two ago, when many evangelicals were still tied to the King James Version, some were upset by the fact that new translations differed at points from the text of the King James Version. Today most are aware that the King James Version was based on later manuscripts, and that today a better text is available because of the discovery of more ancient manuscripts and the development of the science of textual criticism. *Good News Bible* is one of these new translations based on the most recent results of textual criticism. Thus, in terms of its use of the Hebrew and Greek texts, *Good News Bible* is very much like the *Revised Standard Version* and the *New International Version*. (For a further explanation of this matter, see the review of *Today's English Version - New Testament*, *The Banner*, Nov. 26, 1971.)

## ACCURACY OF TRANSLATION

How accurate is the *Good News Bible*? Because *Good News Bible* is not a word for word translation but rather makes use of the principle of dynamic equivalence, the accuracy of *Good News Bible* is a bit more difficult to assess. For example, in Genesis 4:10, "your brother's blood is crying out to me from the ground, like a voice calling for revenge," the last phrase is an addition not found in the original. It has been added because the translator assumes that the ancient reader understood the significance of "blood crying out from the ground," whereas the modern reader does not. Thus information is added in the translation, but there is no indication given by which one can determine which words are interpretive additions and which are not. Similarly, there is an interpretive addition in Amos 3:2, "that is what makes your sins so terrible." No one would quarrel with the accuracy of these two additions. But they illustrate how the definition of accuracy shifts when the principle of dynamic equivalence is used. Accuracy must be determined in terms of the total meaning of a passage, and not simply whether the original words and grammatical structures have been accurately translated.

There are instances, as in every translation, where one must question the adequacy of the *Good News Bible*. For example, in Jonah 3:8 the translation "evil action" is too weak for the Hebrew word which refers to violent action. Moreover, in Jonah 4:6, "so that he would be more comfortable" does not do justice to the literal phrase, "to deliver him from his evil."

The purpose of the gourd was in part to make Jonah physically more comfortable, but on a deeper level its purpose was to make Jonah uncomfortable and radically to convert his attitude. The evil from which Jonah had to be delivered was not just the heat of the sun.

Genesis 15:6 seems to make the action of Abraham the ground for his acceptance by God, "because of this the Lord was pleased with him and accepted him." The same seems to occur in Romans 4:3 where that is quoted, "Abraham believed God, and because of his faith God accepted him as righteous." This makes faith the ground of justification, a position which sounds very much like the position the apostle Paul was arguing against. The translation of Deuteronomy 32:8 seems arbitrary and without textual support, "He assigned to each nation a god," instead of "he fixed the boundaries of the peoples according to the sons of God" (or in other manuscripts, "according to the angels," or "the sons of Israel"). And why should Ruth 1:1 be translated, "In the days before Israel had a king" rather than literally "during the time of the judges"? Other examples of inadequate translation can be given, but we shall return to this question later.

An additional difficulty in judging the accuracy of *Good News Bible* stems from the fact that the translators were committed to the policy of not evading "decisions on interpretive questions by resort to a formal correspondence translation." In other words, in the difficult passages a choice has to be made for one specific interpretation rather than a translation that leaves room for several possible interpretations. For example, Mark 9:49 says literally, "Everyone will be salted with fire." *Good News Bible* translates, "Everyone will be purified by fire as a sacrifice is purified by salt." This is not entirely wrong but it may give only part of the meaning. For others believe that the salting with fire applies not only to believers (fire of purification) but also to unbelievers (fire of judgment). Thus *Good News Bible* attempts to be unambiguous, but the result at times is simpler and less ambiguous than the original text of Scripture. In other words, *Good News Bible* over-simplifies at times, thereby stating clearly part of the meaning of a text while cancelling out other possible meanings.

However, if one grants the principle of dynamic equivalence, one must rate *Good News Bible* very highly on the matter of accuracy. Yet, and this is somewhat strange, precisely because of its desire to be unambiguously clear, *Good News Bible* is open to criticism at certain points. Thus the questions of accuracy and effective communication are closely intertwined.

## COMMUNICATION

The outstanding quality of the *Good News Bible* is its clarity of expression. If judged only by its effectiveness in communication, *Good News Bible* would receive the highest commendation. Anyone reading this version will



# — written in plain English



understand many parts of Scripture better and discover things never noticed before.

Hebrew names whose symbolic meaning is important for the story are always translated. Instead of Maher-shalal-hashbaz as the name of Isalah's son (8:1,3), *Good News Bible* has "Quick-Loot-Last-Plunder." The wells of water that are so significant in Genesis are "the Well of the Living One Who Sees Me" (Genesis 16:14), and the wells named "Quarrel," "Enmity," "Freedom," and "Vow" (Genesis 26:20-33). The Stone of Zohaleth in 1 Kings 1:9 becomes "Snake Rock" (picturesque but open to some doubt). In Amos 5, *Good News Bible* has "court" for "gate" and in Amos 7:14, "not the kind of prophet who prophesies for pay" for "not a prophet nor a prophet's son." Biblical idiom is also interpreted. "My horn is exalted in the Lord" becomes "how happy I am because of what he has done" (see also Psalm 92:10). And in Psalm 23:5, "you welcome me as an honored guest" for "you anoint my head with oil." In this last instance one could question whether the word "honored" should be dropped since all guests were anointed or perfumed with oil, but the verse now speaks with clarity to the modern reader.

The Song of Songs is a good example of the natural, simple language found in *Good News Bible*. The metaphors of love are made explicit. Song of Songs 1:9, "You, my love, excite men as a mare excites the stallions of Pharaoh's chariots," which is one possible understanding of the more mysterious "I compare you my love to a mare of Pharaoh's chariots"; or in 1:15, "How your eyes shine with love" for the more literal "your eyes are doves" (but is the point of the comparison "love" or "purity"?). In addition, the Song of Songs has been structured as a dialogue between the Woman and the Man by designating the speakers. This structure makes the Song of Songs far easier to read and understand. However, it should be noted that this is not part of the original text (i.e. no headings are contained in the original), and contemporary interpreters are simply not in agreement concerning this structure. Thus *Good News Bible* has made the Song of Songs easier to understand, but it must be remembered that this structure is only one possible interpretation.

Similarly, Isaiah 52:13-53:12 has been given a dialogue structure not explicitly contained in the original text: "The Lord says ... the people reply ... the Lord says." This structure, which has been inserted for the sake of clarity, leads *Good News Bible* to translate Isaiah 53:8, "He was put to death for the sins of our people" instead of "for the sins of my people." The *Good News Bible* speaks with great clarity, but sometimes this is achieved at the expense of literal accuracy or by choosing one interpretation which is at best a debatable one.

## MODERNIZING THE BIBLE?

This desire to speak clearly to the modern reader raises several impor-

tant questions about the Bible and its translation. How contemporary may one make the Bible? Originally, the Bible was written to people in the Ancient World, and this fact of being written at a certain time in human history is important for understanding the nature of the Bible. Although we confess that the Lord continues to speak to His people in the words of Scripture, it is important to recognize that the Bible has come to us through the history of redemption in which the past is not the present, even though it has everything to do with the present. Is it possible then to make the Bible so plain to the modern reader that he can understand it immediately without further explanation? Can one simply cast biblical phrases and concepts into modern idiom without losing something important about the Bible?

All translators would agree that the text should not be modernized. In the introduction to the *Good News Bible* one reads, "faithfulness in translation also includes a faithful representation of the cultural and historical features of the original, without any attempt to modernize the text." The exception to this rule mentioned in the introduction concerns, weights, measures, distance, and the like, which are given in modern equivalents. No one would fault *Good News Bible* for this, though one wonders whether the "sabbath" in "a sabbath day's journey" may not be more important for the modern reader to know than merely the distance, "about half a mile" (Acts 1:12). Basically, however, *Good News Bible* does try to retain the original cultural and historical features. For example, in 1 Kings 1:50 it has "the corners of the altar" for "the horns of the altar," and then explains in a footnote that the corners looked like horns and that anyone holding on to them was safe from being killed.



But *Good News Bible* is less concerned about the cultural and historical forms contained within the language itself. This is a more subtle matter, and the translator frequently walks a thin line between translating a message into modern idiom and translating a culture, i.e., changing an ancient culture into a modern one. On this level of the language itself, following the principle of dynamic equivalence, *Good News Bible* usually opts for stating the message in contemporary cultural forms instead of using the cultural forms of the original language.

What follows are a few examples which will serve to indicate this issue. Not all of these are equally important. On the simplest level, there is some loss of color and force. In 1 Samuel 1:26 *Good News Bible* has rendered an Oriental form of address, "Oh, my Lord! As you live, my Lord," into a Western idiom, "Excuse me, sir. Do

you remember me?" The deference and respect implied in the original Hebrew is virtually lost. The imaginative idiom of Psalm 8:8, "whatever passes along the paths of the sea," becomes simply a designation of location, "the creatures in the sea." The graphic idiom in 1 Kings 2:5, "putting innocent blood upon the girdle about my loins and upon the sandals on my feet" becomes in *Good News Bible*, "now I bear the responsibility for what he did, and I suffer the consequences." The color of ancient idiom is sacrificed for the sake of clarity for the modern reader.

Similarly, there is some loss in the reduction of parallelism in Hebrew poetry. The principle adopted by the *Good News Bible* translators is as follows: parallel statements which are strictly synonymous are to be telescoped when the reader may be misled into thinking that two disparate statements are being made. Thus the parallelism in Amos 4:6, "I gave you cleanness of teeth in all your cities, and lack of bread in all your places," is rendered starkly, but factually correct, as "I brought famine to all your cities." And Isaiah 2:8, "they bow down to the work of their hands, to what their own fingers have made," becomes simply, "they worship objects they have made with their own hands." *Good News Bible* states the factual content of these poetic parallelisms very clearly, but the purpose of poetry is not merely to inform. The poetic form with its imagery, dynamics and order, and even the repetition of parallelism, contributes to the total experience which poetry conveys. Poetry is more than information, and the synonymous parallelism of Hebrew poetry enhances the total impact of the poetic statement. To modify Hebrew poetry because some readers may think that parallel statements are making two totally different affirmations hardly seems a sufficient reason for altering the form of these poetic statements.

Another instance where *Good News Bible* has changed the form of an important biblical expression is in the translation of the Lord's "Name." Instead of, "I am the Lord, that is my name" (Isaiah 42:8), *Good News Bible* has "I alone am the Lord your God." And in Isaiah 43:12, "everyone who is called by my name" becomes "they are my own people." In Psalm 145:1, *Good News Bible* has "I will thank you forever and ever," for "I will bless thy name forever and ever." And in Psalm 23:3, "for his name's sake" becomes in *Good News Bible* "as he has promised." The concept of the "Name" is ancient and requires interpretation, but can it be omitted in a bible translation without significant loss? *Good News Bible* does not omit it in every instance. It retains the "Name", for example, in Genesis 4:26 (context of worship), Exodus 20:7 (swearing), Ezekiel 36:22ff (God's honor), and in 31 instances out of the more than 100 times it is found in the Psalms. Where it is not retained, *Good News Bible* singles out one aspect of its meaning, e.g. God's greatness or God's faithfulness. But the Name of the Lord stands for the fullness of God Himself. "For his name's sake" may

include "As he promised" but also "for his honor and glory." The concept of the "Name" of the Lord is so important that one wonders whether its frequent omission is an unnecessary modernizing of the biblical text.

The impact of the feminist movement on the use of the English language provides an interesting illustration of the problems a translator faces as he/she attempts to translate a message into modern idiom without modernizing the text. It has been customary in English to use man/men and he/him generically, i.e. as referring not just to males but to all human persons. That usage has now been challenged. Thus *Good News Bible* has had to introduce some changes into its earlier translation of the New Testament. For example, in place of "by which men's sins are forgiven" (Romans 3:25), *Good News Bible* now has "by which people's sins are forgiven," and "how God puts men right with himself" (Romans 1:16-17) is now "how God puts people right with himself." No one would object to this for the original text mentions neither "men" or "people".

The translation of a book like Proverbs is a bit more difficult because the purpose of the book was primarily instruction for young men (see use of "my son" in chapters 1-7). But even in Proverbs the use of the masculine nouns and pronouns are frequently the result of English translation and are not literal translations from the Hebrew. Sometimes it is obvious that even where "man/men" are mentioned, the proverb clearly uses it generically and thus has everyone in mind. Thus *Good News Bible* has reduced the use of masculine nouns and pronouns in Proverbs. To give one example, in Proverbs 16:25-33 all would agree that it is not only men but all persons who are warned against gossip, evil, violence, and encouraged to be patient. However, in view of the conscious attempt to remove the masculine gender where possible, why does *Good News Bible* translate verse 33, "Men cast lots," instead of "the lot is cast." That is somewhat strange. Perhaps it is simply an oversight.

## CONCLUSION

Thus *Good News Bible* has many virtues but also a few faults. It is without a doubt one of the clearest and most lucid translations available, and, in terms of its own principles, it is very accurate. *Good News Bible* is a delight to read because it communicates very effectively. However, it also has some limitations. Since it simplifies, and frequently condenses, biblical forms, concepts, and expressions, it will not serve adequately as a study Bible for one who wishes to examine specific biblical concepts or themes. In places it is more modern than the Bible actually is. Nevertheless, in spite of these limitations, it must be said that *Good News Bible* does one thing very well: it communicates the central thrust of the biblical message with exceptional clarity. That is no mean achievement, and for that we commend it highly.



## Jezus' Hemelvaart

### Hemelvaart.

Het is voor ons erg moeilijk om te beseffen wat het ten hemelvaren voor onze Heiland heeft betekend. Al is dat echter moeilijk toch zullen wij er van doordrongen moeten zijn dat die hemelvaart allereerst Hemzelf betrof. Hij (I) voer ten hemel op, vol eer! Het scheiden van deze aarde en het binnengaan van de hemel had voor de Heiland een diepe betekenis.

Deze aarde, wat had ze Hem anders gebracht dan strijd, lijden en dood? En dat werkelijk niet alleen aan het einde van zijn leven. Van het begin af was er in zijn zondeloos leven de vloek des Heren. En die vloek moest in zegen worden veranderd. Dat was zijn ambt, zijn taak. Een zware taak. Jezus heeft bijna niets anders gekend dan de vijandschap van de wereld en de satan. Hij moest ademen in een wereld vol boosheid. Overal stultte Hij op de zonde. Als kind, als jongen en als man. Telkens weer.

Wat Hem er tenslotte ook doorgeholpen heeft was het blijde vooruitzicht straks te mogen zitten aan de rechterhand des Vaders! Die vreugde stelde Hij Zichzelf steeds voor ogen. En door die vreugde, welke voor Hem lag, heeft Hij het kruis op zich genomen en de schande, de vloek, niet geacht.

En nu mag Hij ten hemel varen. Nu mag Hij die vreugde die eerst voor Hem lag, ervaren, genieten. Nu mag Hij tot de Vader gaan. Met welk een verlangen moet de Heer Jezus omhoog hebben gezien en gehunkerd hebben naar de heerlijkheid die Hij had bij de Vader en de vrede die Hij nu bij zijn Vader zou mogen genieten.

Hemelvaart dat betekende voor Christus dat Hij zijn Vader ging ontmoeten. Dat is onbeschrijfelijk. De Vader ontmoeten en geen toorn of afwijzing, geen afkeuring, maar enkel goedkeuring in zijn oog te kunnen lezen. En de hemel binnengaan, de engelen zien, al de door Hem als Mensenzoon nog nooit geziene hemelse heerlijkheden aanschouwen. Gekroond te worden na het volbrachte werk. Een plaats te ontvangen aan 's Vaders rechterhand.

In zijn menselijke natuur was de Heer Jezus nog nooit daarboven geweest. Nooit had zijn menselijk oog de hemel aanschouwd. Hij had wel helse smarten gekend, maar nog nooit hemelse vreugde. Hoe heeft Hij verlangd om zijn Vader te horen zeggen: Wel, Gij goede en getrouwe Zoon, kom in de vreugde Uws Vaders! Genieten mag Hij nu bij Zijn Vader, op Zijn kroningsdag. Hij werd geëerd. Hij wenst dat ook wij deze hemelse heerlijkheid met Hem zullen ervaren.

Het lijkt alsof Hij nu reeds verlangt naar de volgende trap van zij verhoging. We mogen er zelfs zeker van zijn. Heeft Hij niet gebeden: "Vader, Ik wil, dat, waar Ik ben ook zij bij Mij zijn, die Gij Mij gegeven hebt?" Waarom? "Om Mijn heerlijkheid te aanschouwen." Daarom mogen wij niet bij de hemelvaart blijven staan, het is geen eindpaal. Het is een mijlpaal. Dat blijkt ook uit het woord van de engelen, die de discipelen wijzen naar de toekomst: Deze Jezus, die van u opgenomen is naar de hemel, zal op dezelfde wijze wederkomen, als gij Hem ten hemel hebt zien varen.

Hij komt zegenend terug, op de wolken des hemels, om te oordelen de levenden en de doden, zeker, maar dat wil voor ieder die in Hem gelooft zeggen: Hij komt om Zijn volk te laten delen in de heerlijkheid van de hemel. Hij komt, om Zijn discipelen te laten zien, hoe heerlijk Hij het heeft bij de Vader!

Want Christus en Zijn gemeente behoren bij elkaar. Voor eeuwig. Christus is haar alleen voorgedaan. Alles wat er nu is is nog voorlopig. De finale komt nog. Zijn zegenende handen zijn daar borg voor. En het woord der engelen bevestigt het.

Hij zal net zo wederkomen als Hij heenging. Hij is heengegaan om zijn gemeente plaats te bereiden. Hij heeft het zelf gezegd: "En wanneer Ik heengegaan ben en u plaats bereid heb, kom Ik weder en zal u tot Mij nemen, opdat ook Gij zijn moogt, waar Ik ben."

De Zoon des mensen wil niet zonder mensen in de hemel zijn. Hij wil Zijn heerlijkheid met hen delen. Het is dus van het grootste belang tot die nieuwe mensheid te behoren. Dan kun je nu echt een hemelvaartsfeest vieren, en uitzien naar het laatste feest, waar de engelen op de Olijfberg al van spraken.

J. Van Harmelen

# De verdeling van de macht

door Paul W. Fox

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[Canadian Scene] — De bevoegdheden van de federale regering en de provinciale regeringen zijn vastgelegd in onze grondwet, die in 1867 in Engeland door het Parlement werd uitgevaardigd. Dit is de "British North America Act" (of B.N.A. Act) en in deze wet komen twee secties voor waarin de verdeling van de macht uitvoerig wordt besproken: secties 91 en 92.

Sectie 92 gaat over de provinciale bevoegdheden. Dit gaat in de eerste plaats natuurlijk over zaken van plaatselijk belang. Als u de 16 terreinen van bevoegdheid bekijkt dan ziet u bijvoorbeeld dingen als het beheer van rijksgedebied, van gevangenissen en andere strafinrichtingen, ziekenhuizen en zenuwinrichtingen, het sluiten van huwelijken, incorporatie van bedrijven, burgerlijk recht, e.d. - allemaal zuiver zaken van plaatselijk belang.

Als u daarna sectie 91 leest dan zal het u duidelijk worden dat *alle andere* bevoegdheden berusten bij de federale regering in Ottawa. Dat alle ove-

rige of "residual" bevoegdheden berusten bij de federale regering wordt duidelijk uit de introductie van sectie 91, maar de Fathers of Confederation hebben daarnaast ook nog een aantal zaken bij name genoemd: defensie, handel, het bankwezen, posten, visserij, strafrecht, enz. Het is duidelijk dat dit zo maar wat voorbeelden waren, maar ongelukkigerwijs heeft men hierover nogal wat ruzie geschapt zodat het hoogste gerechtshof uiteindelijk besloten heeft de B.N.A. als volgt te interpreteren: de 29 voorbeelden die in sectie 91 genoemd worden zijn duidelijk federale zaken en verder heeft de federale regering alleen maar verdere bevoegdheden in geval van nood. Daarmee kregen de provincies veel meer macht dan de Vaders van onze Constitutie in gedachten hadden.

Dit heeft onze ontwikkeling vaak in de weg gestaan, want de provincies hadden niet altijd de geldelijke middelen om zich op de beste wijze te kwijten van de verantwoordelijkheden die zij voor zichzelf opeisten. Zo gebeurde het bijvoorbeeld in de depressie jaren dat de provincies verantwoordelijk waren voor werkloosheidsverzekering, maar het geld er niet voor hadden om een goed plan te

introducieren en ten uitvoer te brengen. Tenslotte moest de federale regering wel ingrijpen, maar het duurde vijf jaar voordat er iets gedaan kon worden omdat alle provincies het met de wijzigingen eens moesten zijn en omdat voor elkaar te krijgen was geen eenvoudige zaak. Tegenstanders van ons federale regeringssysteem gebruiken dit vaak als een voorbeeld waarom ons systeem tot falen gedoemd is volgens hen.

Zo is er ook nogal wat verwarring over het heffen van belasting en de artikelen in secties 91 en 92 lijken elkaar op dat gebied soms tegen te spreken: in sectie 92 staat namelijk dat de provincies het recht hebben "directe" belastingen te heffen, maar in sectie 91 kunt u lezen dat Ottawa het recht heeft belastingen te heffen van welke aard dan ook, dus ook "directe" belastingen. Dit heeft uiteraard geleid tot heftige argumentaties over wie het recht heeft om rijke bronnen als inkomsten belasting en winstbelasting aan te boren.

### Gemeentebestuur

Aangezien het bestuur over gemeenten voorkomt op de lijst van bevoegdheden die aan de provincies zijn toebedeeld hebben de provinciale

## PERSOVERZICHT

- De politieke partijen adverteren nu hevig op de T.V. en de radio. Er komt echter nog niet veel los. Clark heeft gezegd dat voor hem de cornflake dozen geen Franse etiketten hoeven te hebben in Engels sprekende streken. Nou niet bepaald iets waar we 's nachts over wakker blijven. Er waren wat schermutselingen tussen Trudeau en Clark over Quebec, er kwam een beetje opwindig over, maar het was toch geen vuurwerk. Ed Broadbent heeft een nieuwe leuze uitgevonden: "Breng Canada thuis". Onder die leuze heeft hij een nogal oppervlakkig ekonomies programma uitgestippeld. De eerste prijs voor leuk taalgebruik gaat deze week naar Clark met de uitdrukking dat Trudeau een stelletje "moorkoppen" in zijn kabinet heeft.

- In B.C. werden provinciale verkiezingen gehouden. De Social Credit Party won met een minderheid.

- Een Japans vrachtschip meerde met iets te veel haast in de haven van Vancouver, het schip ramde de kade en de schade bedroeg \$1.000.000. Toe maar!

- Er gebeurden schokkende dingen in California. Een aardbeving in San Francisco en een soort van benzine rantsoenering. Alle auto's met even nummerplaten kunnen alleen maar opvullen op even dagen, en de automobilisten met oneven nummers komen op andere dagen aan de beurt.

- Zoals we verleden week al zagen staat de atoom-energie-industrie wel in het licht van de belangstelling. In Washington was er een

anti-demonstratie waaraan 65.000 personen deelnamen. De redevoeringen waren in de Amerikaanse hoofdstad niet van de lucht.

- Israël heeft een blauwtje gelopen in de pogingen om tot vredesonderhandelingen met Libanon te komen. Er is in Israël een staking aan de gang die - naar ik denk - van veel mensen wel een tijdje mag duren. Het zijn namelijk onder anderen de belastingambtenaren die verstek laten gaan.

- De Mohammedaanse tribunaal in Iran vervolgen hun terreur. Er werd een vooraanstaand Joods zakenman terechtgesteld. Zijn misdaad was "contact te hebben gehad met Israël". De Joodse gemeenschap leeft in vrees voor Jodenvervolgung.

- En waar denkt u dat in Canada het meest "op de lat" wordt gekocht? Alberta onze rijkste provincie is de recordhouder. De gemiddelde schuld van de gemiddelde Alberta inwoner is \$379,- meer dan het nationale gemiddelde.

- De eerste inlandse premier van Rhodesie, Bisschop Abel Muzorewa heeft medegedeeld niet een tegenstander te zijn van een ekonomies en militair verdrag met Zuid-Afrika.

- Er staat in een voortuin in Toronto een plakaat voor een kandidaat van de Liberale partij, onder dit plakaat hangt een bordje met het volgende opschrift: "deze mening vertegenwoordigt maar 50% van dit huishouden". U ziet het wel, ook in de politiek zijn man en vrouw niet altijd één.

Carl D. Tuyt



regeringen dus als het ware toezicht op de gemeenten. In andere woorden, terwijl de provincies op bepaalde terreinen geheel onafhankelijk van de centrale regering kunnen handelen, kunnen de gemeenten nooit onafhankelijk van de provinciale regering handelen. Zij vallen onder de provinciale regering - zij worden door de provincies gesticht en staan in feite onder hun controle.

Daardoor komt het ook dat de gemeentelijke besturen niet over het hele land op dezelfde wijze georganiseerd zijn. Zij verschillen van provincie tot provincie en aangezien er duizenden geïncorporeerde gemeenten zijn in Canada is het moeilijk om de organisatie van het gemeentebestuur in Canada in algemene termen te bespreken.

#### Scholen worden beheerd door schoolraden

Wanneer we het over plaatselijke besturen hebben mogen we beslist de plaatselijke schoolraden (school boards) niet vergeten. Hoewel ook hier weer verschillen voorkomen van provincie tot provincie kunnen we toch wel zeggen dat in de meeste provincies de schoolraden het beheer voeren over de lagere en middelbare scholen; zij benoemen onderwijspersoneel, stellen de salarissen vast, kopen benodigdheden, en zijn verantwoordelijk voor de bouw en het onderhoud van scholen. Zij krijgen daarvoor een deel van de door de gemeente geheven belastingen en grote toelagen van de provincies. Ook hier weer worden de leden van de schoolraden op democratische wijze gekozen door kiesgerechtigde burgers en die kunnen zich ook zelf verkiesbaar stellen.

In sectie 93 van de B.N.A. Act is beschreven dat het onderwijs behoort tot de verantwoordelijkheden van de provincies. Daar is geen twijfel aan, maar sectie 93 bevat ook bepalingen ten aanzien van de rechten van minderheidsgroepen betreffende hun eigen confessionele of godsdienstige bijzondere scholen, zoals bijvoorbeeld de Rooms Katholieken in Ontario of de Protestanten in Quebec.

Afgezien van deze bepalingen hebben de provincies echter recht zelf te regelen op welke leeftijd de kinderen de school mogen verlaten, welke vakken onderwezen worden, hoe die onderwezen worden, welke boeken gebruikt worden, enz. Zij zijn verantwoordelijk voor de opleiding van onderwijspersoneel en zo zijn zij dus in feite verantwoordelijk voor het hele onderwijs proces van de kleuterschool tot de universiteiten.

**Voorgestelde wijzigingen**  
Ottawa en de provincies zijn

al tien jaar bezig met besprekingen over eventuele wijzigingen in de verdeling van de bevoegdheden van de federale regering en de provinciale regeringen.

Dat komt voornamelijk omdat de provincies meer macht willen hebben in de uitoefening van hun mandaat. Er lijkt ook wel een groter regionaal gevoel te zijn in het land en dat leidt er toe dat de provincies meerleidend worden. Denk bijvoorbeeld aan de eisen van recente regeringen in de provincie Quebec — een gezichtspunt dat overigens gedeeld wordt door verschillende andere provincies, met name Alberta en Brits Columbia.

Men moet ook niet vergeten dat de B.N.A. Act meer dan honderd jaar geleden tot stand is gekomen en dat er thans dingen door de Regering gedaan moeten worden die in die tijd niet eens voorkwamen en dus ook niet geregeld zijn in

de grondwet. In 1867 maakte zich niemand benauwd over verontreiniging (pollution), het verwekken van energie van onder de zeebodem, kabeltelevisie en controle over het niveau van interest en belastingen, althans niet waar het een verdeling van bevoegdheden betreft. Nu echter is dit een zaak van het hoogste belang geworden.

In juni 1978 stelde Eerste Minister Trudeau voor dat eventuele wijzigingen in de verdeling van bevoegdheden tussen de federale regering en de provincies uitgesteld werden totdat fase 2 van de constitutionale wijzigingen besproken worden in 1981. De provincies delen die mening echter niet en zij staan er op dat dit eerder gebeurt.

Hoe dan ook, het staat wel vast dat de federale regering en de provincies zullen blijven bakkeleien over de verdeling van de macht.

## Ouder worden: [Overweging]

Ze zeggen dat ik ouder word, ik hoor dat keer op keer.  
Maar 't is niet waar, ik word niet oud, al zeggen ze 't telkens weer.  
Het *aardse huis*, dat woning biedt wordt oud, dat is het wat men ziet.  
Maar ik ben toch 't omhulsel niet!  
Wat deert het dat ik grijzer wordt, is grijsheid dan geen kroon?  
Wat geeft het dat ik slecht kan zien, als 'k Jezus zie, Gods Zoon!  
Die eens zijn leven voor mij gaf, en droeg mijn welverdiende straf.  
Wat geeft het dat de tand des tijds mij rimpels groef in 't hoofd.  
Een ander huis, door God gemaakt, is mij van Hem beloofd.  
Wat nood, al struikelt soms mijn voet en spreekt mijn tong niet meer zo goed,  
Als 'k maar kan lopen 't smalle pad, en spreken van de eeuw'ge stad!  
Al is 't gehoor niet meer zo fijn, zo scherp als 't was weleer.  
Weldra komt de tijd dat mijn ziel zich ontdoet van 't aards omhulsel van vlees en van bloed.  
't Gebrekkige lichaam laat 'k achter en 'k ga tot Hem, die beloofd heeft de kroon der gena.  
Dan wordt het gezien in de straten van goud  
Dat de eeuwige jeugd blijft al wordt men ook oud!

Anonym uit de City-Guide van de  
Canadian Reformed Church, Edmonton, Alta.

## Premieres in Ontario Place dit weekend: drie glorieuze dagen met gezelschappen, uitvoeringen en pizzazz.

### Kom kijken voor het begin van de zomer.

De komende zaterdag lanceert Ontario Place een nieuw seizoen vol sterren, te beginnen met het Hagood Hardy Orkest in Het Forum.  
Er zijn nieuwe dingen te zien en te doen het hele seizoen lang, van rolschaatsen op onze nieuwe reusachtige 18.000 vierkante voet kunstbaan tot onze natte, dolle nieuwe waterglijbaan (opening 2 juni). Er is muziek, gelegenheid om te eten, te dansen, grote shows in de bandschell, prachtige nieuwe voorstellingen in onze Cinesphere en nog veel meer.  
Knip onderstaande kalender met alle weekend evenementen uit en kom kijken en genieten van de zomer het hele weekend.

#### Openingsuren:

Het park is open van 10:00 a.m. en sluit 1:00 a.m. (zondags om 10:00 p.m.)  
De theaters gaan open op 10:30 a.m., de laatste show begint om 9:30 p.m.

#### Dagelijks zomerprogramma:

(17 mei tot 16 sept.) Het park is 7 dagen per week open.

#### Toegangsprijzen:

Volwassenen (18 jr. en ouder) \$2.50, na 9:00 p.m. \$1.00  
Jongeren: (13-17 jr.) \$1.50  
Kinderen met volwassenen 50c, zonder begeleiding \$1.50  
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Er is parkeergelegenheid op de vaste wal en op East Island.

#### Diversen:

Voor gehandicapten of mensen die slecht ter been zijn, zijn gratis rolstoelen beschikbaar.  
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#### In Het Forum op 19 mei

12:00 p.m. 48th Highlanders Band, Pipes en Drum voeren een Mini Tattoo uit

1:30 p.m. Kinderprogramma met Sharon, Lois en Bram, Bobby Gimby en The Kinds, Clowns, dieren van Ontario Place, ballonnen.

8:30 Het Hagood Hardy Orkest met als speciale gasten Alma Faye Brooks, Don Harron, als Charlie Farquharson, The Good Bros., Valdy.

#### In Het Forum op 20 mei

Hetzelfde als hier boven voor 12:00 en 1:30

8:30 Het Hagood Hardy Orkest met als speciale gasten Frank Mills en Catherine McKinnon

#### In Het Forum op 21 mei

Hetzelfde als hier boven voor 12:00 en 1:30

8:30 p.m. Het Hagood Hardy Orkest met als speciale gasten Dave Broadfoot, Carrol Baker, en The Raes

10:40 p.m. Vuurwerk op West Island

#### Cinesphere

Tijden: Ieder half uur vanaf 10:30 a.m. De laatste show begint om 9:30 p.m. Speciale voorstelling: "Man belongs to the Earth," met Chief Dan George in de hoofdrol.

#### De Bandschell

Voorstellingstijden: 6:00-7:30 p.m. Zaterdag, 19 mei. Sylvia Tyson en Great Speckled Bird

Zondag, 20 mei. Shirley Eikhard

Maandag, 21 mei. Bob McBride

#### Theater I

Tijden: Ieder half uur vanaf 10:30 a.m. Laatste voorstelling om 9:30 p.m. "Timeless Journey." Een reis door de schatten van oud Egypte en Koning Tutankhamun.

#### Theater II

Tijden: 12:00 (middag) 1 p.m., 2 p.m., 3 p.m., 4 p.m., 5 p.m., Tony Urbano, Marionetten

#### Theater III

Dagelijks vanaf 10:30 a.m. doorlopende wandeling door "Reflections".

Marcherende bands geven voorstellingen gedurende het hele weekend.

Alles inbegrepen in uw toegangsprijs.



**Kom kijken naar alle nieuwe dingen in Ontario Place.  
Amusement. De hele dag. Elkedag.**



# de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen ©

56

In die tijd gebeuren er wonderlijke dingen op de Heide, want de echte oude polderjongens komen bij elkaar en met uitzondering niet om eens een echte borrel te drinken of Hein nog rijker te maken dan hij al is, neen, ze schrijven met een krijtje op een stuk lei, rekenen en tellen op, trekken af, tot ze eensgezind en met veel hersenwerk tot de slotsom komen, dat achttien-honderd-acht-en-zestig plus vijf-en-twintig samen achttien-honderd-drie-en-negentig is.

"'k Het al gedacht," knikt Albers, "en hij zal ervan lusten, de man het 't verdiend, daar gaat niks van af."

"'Oftie ervan lusten zal?" grapt Malle Elpie, die natuurlijk weer niet ernstig kan blijven, "de man lust geeneens jennever."

"Daarom hettie 't zover gebrocht," weet Hannes.

Bosma is nog steeds de bedaarde Fries met de koude stem. "Mannen, kameraden mag ik wel zeggen, nou moeten jullie proberen je bek dicht te houden want alsie 't merkt en de man merkt alles, dan is er geen leut meer an." Hij houdt op, want Toon de Lijs schuiftel binnen, Toon, die nog langzamer praat en loopt, dan hij reeds gewend was.

"Weer een kokelesmoesie onder mekaar?" lijst hij argwanend.

"Moeten jullie nou niks drinke?" loeit Hein vanachter de tapkast, "of benne jullie helegaar drooggeleid?"

Bosma schudt het hoofd. "Hein moet zich gedijds houe, want we worden zuinig."

"Waarom?"

Bosma en Albers zien rond: nee, geen gevaar. Dan verklaart Albers het geheim: "Luister nou effies met je grote flaporen: de meester is hier aanstons vijf-en-twintig jaar op de Hei en dat gane we viere."

"Arijt," valt Hein enthousiast in; hij ziet zijn omzet in gedachten weer stijgen, kan goed worden - maar Bosma tempert meteen de vreugde: "De meester is geen zatlap, 't wordt een christelijk feessie."

Hein ziet beteuterd voor zich uit, het is zo. "Nou, dan maken jullie er maar een ouwe-wijven-feessie van," zegt hij schouderophalend, bedenkend dat de klanten toch altijd na een feest een fikse borrel nodig zullen hebben van de zenuwen en de limonade.

Er worden steeds meerdere plannen gemaakt: IJda, Hanna en Klaartje hebben het samen ontdekt dat er een jubileum in de lucht hangt; de mannen vielen zo door de mand. De meester merkt niets en zwijgt in alle talen over die datum, maar zij zullen het niet vergeten.

Men gaat sparen, cent voor cent glijdt in de spaarpotten en stiekem wordt het geld opgehaald: Hannes en IJda beheren de kas, want de een vertrouwt de ander niet en dorst komt nogal eens voor. Als er tekorten zijn in een gezin, is geld ook gemakkelijk ...

Het gaat gonzen van geruchten op de Heide, het kan niet anders: de meester merkt iets.

"Met alle waardering," zegt de meester, "maar geen feest, waarom moeten we feest vieren? Het kost zoveel geld en we kunnen dit zo goed gebruiken voor het werk."

Dit is een felle teleurstelling. Veel kinderen hebben zich in gedachten reeds in een nieuwe jurk gezien en sommige meisjes zeuren om een mooie witte jurk, die nogal in de mode is, met strookjes en kantjes; maar de moeders denken er niet aan: "Veel te duur en wat heb je eran! Een keer an en dan ligtie in de kast.

Nee."

Langzamerhand komt de zekerheid, dat er toch feest zal gevierd worden, al tracht de meester het af te remmen. Meester Taanman, de heer Nauta en ook meester Van Geelen zijn compleet aan het samenzweren met de eerste organisatoren Bosma en Albers: men wil beslist feest — het hoeft geen groot feest te zijn als de meester het niet wil, maar toch: feest.

Meester Van Geelen zoekt een meisje voor ontvangst; als Mien Sluiters aangewezen wordt, rent ze jubelend naar huis om het grote nieuws te vertellen: zij mag de meester en de juffrouw van huis halen in een rijtuig en naar school brengen: iets machtigers kan ze zich niet indenken.

De meester denkt in de schaarse vrije avonden aan wat hen te wachten staat. "Frits moet het in toom houden," zegt hij tegen zijn vrouw, "de mensen kunnen het geld zelf zo goed gebruiken en bovendien voel ik niet veel voor de rol van feestelijk middelpunt."

"Je mag wel herdenken," werpt zijn vrouw tegen, "dat is dankbaarheid en we moeten niet alleen vragen en bidden, maar ook danken."

De meester ziet haar begrijpend lachend aan. "Danken, ja dat wel, maar ik ben vuurbang voor mens-verheerlijking; nee, Frits moet eens poolshoogte gaan nemen."

Frits, jawel. Die heeft het druk met zijn eigen zaken — heeft overal interesse in. "Frits had moeten studeren," zei de juffrouw eens, "hij heeft een goed verstand -" Ze heeft hier meerdere malen over gezucht, want Frits kon niet studeren omdat er geen geld was. Ook dit is een groot offer van de familie Vermeulen aan de Heide.

"Er gebeurt niets bij geval," was het antwoord van de meester, "Frits kan zichzelf veel bijwerken en ik heb hem al zoveel mogelijk geholpen; voorts kan hij studieboeken aanschaffen als hij verder wil gaan; hij heeft nogal aardigheid in de historie en groei van de Heide - wie weet, krijgt hij nog eens een functie hier en dan kan hij belangrijker werk verrichten dan dat hij advocaat of meester in de rechten zou zijn in het land, waar het wemelt van dergelijke titels."

Ook aan de vrolijke Heinemieke heeft de meester in deze geheimzinnige tijd niet veel; haar vrolijke babbelzucht probeert ze af te remmen uit pure angst dat ze iets zal verklappen, maar dikwijls wordt ze betrappt op gefluister met haar jonger zusje Gre en haar broertje Martin en nog vaker voelt ze de noodzaak naar Velsen te gaan om met Jelle Nauta te praten, maar ieder weet dat die gesprekken niet geheel over het komende feest gaan: het is een vaststaand feit - Jelle en Heinemieke houden van elkaar en denken aan trouwen ...

Een week voor de feestdag stappen Albers en Bosma naar "Waterland" en "Velserbeek"; ze overtuigen elkaar onderweg, dat ze elke huisknecht die hen zal afwijzen, tegen de vlakke zullen slaan, want hij is geen haar beter dan zij zijn en ze willen en zullen de mevrouwen spreken. Het bordes geeft hen wel een geduchte knauw in het zelfvertrouwen, want ze weten niet precies wat ze moeten zeggen als bij de een de baron hen ontvangt en bij de ander het de mevrouw is.

Bosma stoot Albers aan. "Zeg jij 't maar."

"Nou maat, ik docht zo, dat most jij maar doen."

Het schiet Bosma door het brein dat ze deze keer niet voor zichzelf komen en

deze gedachte is zo verhelderend dat hij ineens weet, wat ze komen vragen: "Asdat de meester straks vijf-en-twintig jaar hier zit en we willen alles versiere en of we dennegroen mogen plukken uit 't park van u."

Het wordt graag toegestaan; voor het geval de polderwerkers te bescheiden zouden zijn, wordt hen toegevoegd: "Jullie mogen zoveel nemen en plukken als je wilt."

Zo gebeurt het, dat op een avond drie platte karren door de zanderige wegen worden geduwd met kinderen erop en eraf springend en joelend - als dit alles na een paar uur terugkomt, liggen de karren hoog met dennengroen en sparretakken beladen. De mannen duwen met gekromde ruggen en de kinderen trekken met touwen over hun schouders, steeds waarschuwend voor de stenen en obstakels, die op de weg liggen en waar de karren niet overheen kunnen.

De avond voor het feest komt een erepoort voor de oude school, enkele masten met groen en papieren bloemen vormen samen een feestelijke poort; hetzelfde verrijst voor het huis van de meester en de juffrouw. De meester is nergens te vinden en veinst niets te weten.

De volgende dag staat Mien Sluiters in haar feestjurk met witte kantjes en een fleurige strik in het haar te wachten op een afgesproken punt: daar komt de open landauer, die de familie Van Tuyll beschikbaar stelt; ze stapt in en rijdt

naar het huis van de meester, waar de voordeur reeds open gaat en de meester in zijn lange zwarte jas en hoge hoed met de juffrouw in haar lange zwarte japon en hoed met lange linten onder de erepoort gaan staan, die ze blij lachend bekijken.

"M'n kind," zegt de meester tegen Mien, als ze keurig vraagt of de meester en de juffrouw willen instappen in de landauer en met haar meegaan naar school, "m'n lieve kind, we kunnen toch wel lopen? Ik heb vandaag al vijf-en-twintig-jaar gelopen naar school."

Mien proest om de meester, die pure gekheid maakt en in de landauer stapt. Het paard snuift opgewekt en slaat met zijn hoeven tegen de grond; dan rijdt de landauer door de Stationsweg naar de school, waar de drie lokalen ook in feesttoel zijn.

Het wordt een prachtige morgen; de heer Brederveld spreekt, er zijn meer sprekers, er wordt samen gezongen, als vanouds verwacht de meester de stem van meester Van Geelen, die met zijn muziekkennis altijd de juiste blijde toon aangeeft en men dan zoals altijd zonder begeleiding verder zingt om de doodeenvoudige reden, dat er geen muziek-instrument is. Meester Van Geelen is er echter niet, maar plotseling klinkt in de gevallen stilte een orgeltoon, een kort voorspel op een orgel, een inzet van een lied op een orgel - een orgel! De meester ziet om, meester Van Geelen zit achter een spiksplinternieuw harmonium, waar een prachtig geluid uit voortkomt.

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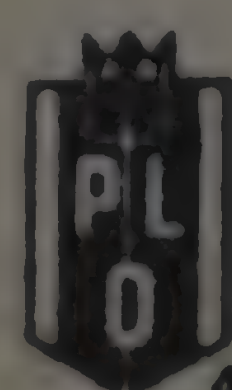
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"U hebt het goed gehoord," zegt de voorzitter, "dit is een Amerikaans orgel, wat wil zeggen dat het uitsluit in helder en tegelijk melodisch geluid, uitstekend geschikt voor begeleiding van samen-zang - dit orgel wordt u aangeboden, het is van u, voor u, en u aangeboden door de bewoners van de Heide."

Het gebeurt zelden, dat de meester niet bij machte is, woorden te vinden. De bewoners van de Heide, zo'n geldbedrag

bij elkaar verzameld om een soms geulte hartewens van hem te vervullen: een orgel. Maar nog meer ontroert hem de wetenschap, dat deze bewoners van deze Heide uit vrije wil iets hebben verzonnen om hem een machtig plezier te doen ...

"Nou," zegt Albers tegen Bosma, "ik het nooit kenne denke, dat de meester es een keer niet wist wattle mos zegge, maar nou beleve we dat toch."

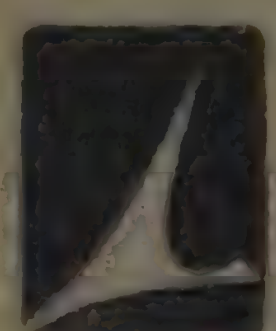
De meester herstelt zich, hij vindt enkele woorden van dank maar terwijl hij

spreekt en zijn vrouw aanziet, weet hij met zijn vrouw dit verblijdende: niet te vergeefs zijn deze vijf-en-twintig jaren geweest: de Heide met de verachte polderjongens, de vertrapte vrouwen, de verwaarloosde kinderen - het is niet voor het merendeel ploegen op rotsen geweest. Het blijft de hele dag feest: kinderen komen met tekeningen en plakprenten; er zijn bloemen en wensen, alles eenvoudig en simpel, maar in het oog van de meester en zijn vrouw

kunnen zij niets kostbaarders ontvangen.

Het Gemeentebestuur komt, hoger geplaatsten komen, maar de meester is even verheugd over deze belangstelling als over het briefje, dat hij 's avonds in zijn brievenbus vindt: "Dit is de hartelijke gelukwens van Vrouw Karsjes en Echtgenoot." Vrouw Karsjes - eens een kind uit een holwoning, met ongelooflijk veel moeite bij hem op school gekregen. Het zaad is ontkiemd.

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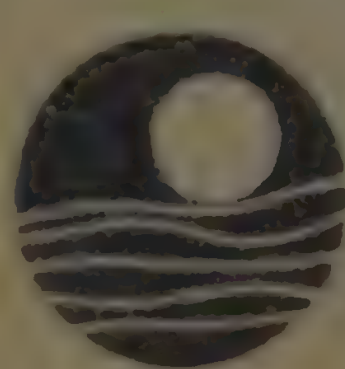
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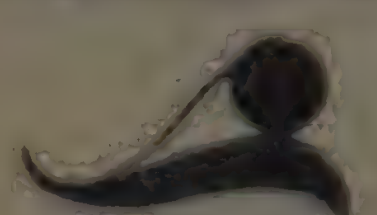
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## Notes of Thanks

**KATERBERG:** Wij danken onze kinderen en kleinkinderen voor de mooie dag die ze ons hadden bereid en verder al onze vrienden die ons deze 50 jarige echtvereniging tot een onvergetelijke dag hebben gemaakt. En bedankt voor de vele kaarten en bloemen en de beste wensen. Maar bovenal gaat onze dank uit tot onze hemelse Vader voor zijn goede zorg over ons. Mr. and Mrs. B. Katerberg, Box 87, Drayton, Ont.

**KIERS:** We thank our children and our grandchildren, relatives and friends for making our 40th Wedding Anniversary an unforgettable day. Thanks for the many cards, flowers, gifts and good wishes. Above all we thank God for his care and blessings in the past and pray for his guidance in the future. Mr. and Mrs. Mike Kiers, Wainfleet, Ont.

**TER STEEGE:** We wish to express our sincere thanks to all who made our 55th Wedding Anniversary such an unforgettable and joyful day. We thank you all for the cards, flowers and gifts. Above all, thanks to God for his protecting care over all those years and pray for guidance in the days to come. Mr. and Mrs. W. Ter Steege (nee Koster), R.R.1, Jarvis, Ont.

**VANDERKOOIJ:** We like to thank our children, grandchildren, relatives and friends for making our 46th Wedding Anniversary an unforgettable day. Above all, we thank our heavenly Father for giving us so many years together. Mr. and Mrs. A. VanderKooij, R.R.2, Newmarket, Ont. L3Y 4V9.

## Births

**DE BRUYN:** With thankfulness to God, we announce the safe arrival of our first child, JENNIFER ELIZABETH. She was born on April 24, 1979. Sixth grandchild for Mr. and Mrs. Ysbrand de Bruyn from Ottawa and fifth grandchild for Mr. and Mrs. John de Young from Stoney Creek. Ysbrand and Patricia de Bruyn, 57 Felan Cres., Rexdale, Ont. M9V 3A4.

**DE YOUNG:** Henry and Wilma thank God for the precious gift of their first-born child, a daughter, STEPHANIE LAREINA, born April 29, 1979. Fifth grandchild for Mr. and Mrs. C. Schuurman, R.R.2, Branchton, Ontario, and sixth grandchild for Mr. and Mrs. J. de Young, R.R.1, Vinemount, Ontario. 413 Elgin St. W., P.O. Box 1585, St. Marys, Ontario N0M 2V0.

**KIKKERT:** Art and Ann (nee Uyl) thank God for the arrival of ALICIA ERIN, a sister for Andrea. Eighth grandchild for Mrs. Peter Uyl, Blyth, Ont. Home address: 71 Nelson St., Hensall, Ontario.

**VAN ARRAGON:** We are pleased and thankful to announce the birth of our daughter, MELANIE ESTHER, on April 30, 1979. Gary and Gretchen Van Arragon, 1051 Willa Drive, Sarnia, Ontario N7S 1T1.

## Births

**DYKSTRA:** With thanks to God and great joy, we announce the birth of our third daughter LISA MICHELLE born April 26, 1979. Lisa is a new playmate for Jennifer and Nicole. She is the fourth grandchild for Mr. and Mrs. Peter de Vries of Brantford, Ont. and tenth grandchild for Mr. and Mrs. John Dykstra of Waterdown, Ont. Thankful parents are Gord and Ann Dykstra. R.R.1 Waterdown, Ont. L0R 2H0.

**VIS:** Bill and Rie thank God for the birth of their twins PETER RALPH and RIA JOANNE on April 28, 1979. A brother and sister for Billy, Gerda, Henry and Theresa. R.R.4, Dundas, Ont. L9H 5E4.

## Marriages

**BEINTEMA-MELOEN:** Mr. and Mrs. A. Beintema of Ridgeway, Ont. and Mrs. Ida Meloen of Niagara-on-the-Lake, Ont., are pleased to announce the forthcoming marriage of their children, JANET and RICHARD. The wedding ceremony will take place, the Lord willing, on Saturday, June 2, 1979, at 3:30 p.m. in the Rehoboth Christian Reformed Church, Niagara Falls, Ontario. Rev. J. Geuzebroek officiating. Future address: 6654 Glengary St., Niagara Falls, Ont. L2J 1N1.

**BENNINK-DODDS:** Mr. and Mrs. Wm. Bennink of Grimsby, Ont. are happy to announce the forthcoming marriage of their daughter, PATRICIA DIANA to WILLIAM GARRETT, son of Dr. and Mrs. Wm. G. Dodds, Jr. of Cleveland, Ohio. The wedding ceremony will take place, D.V., on June 2, 1979 at 3:30 p.m. in the Mountainview Christian Reformed Church of Grimsby, Ontario. Rev. J.W. Van Weelden officiating. Future address: Columbus, Ohio.

**BERGSHOEFF-HUNSE:** Mr. and Mrs. John Bergshoeff of Grimsby, Ontario, are pleased to announce the forthcoming marriage of their daughter FRANCES to RICHARD, son of Mr. and Mrs. Lambert Hunse of Niagara-on-the-Lake. The wedding ceremony will take place on, D.V., June 8, 1979, at 5 p.m. in the Fruitland Christian Ref. Church. Rev. J. Kuntz officiating. Future address: Niagara-on-the-Lake, Ont.

## Anniversaries

1949 ..... 1979  
 Ain ..... Dresden  
 With God's blessing, we hope to celebrate with our parents,

JEEN and ROELY  
 AUKEMA  
 (nee Martens)

their 30th Wedding Anniversary on May 19, 1979.

Love and best wishes from the family:

Floris & Shirley Aukema — Toronto  
 Ralph Aukema — Chatham  
 Trudy & Peter Schipper — Sarnia  
 Lena & Tim Peerbolt — Holland, Mich.

Ed Aukema — at home  
 Rita Aukema — at home  
 Proverbs 16:9  
 Box 74, Dresden, Ont.

With joy and thanksgiving to our heavenly Father, we wish to congratulate our dear parents and grandparents,

PETER VANDERMEULEN  
 and  
 MARTHA VANDERMEULEN  
 (nee Riemersma)

with their 45th Wedding Anniversary. On May 23, 1979, the Lord willing, we hope to celebrate with them this joyous occasion. That the Lord will continue to bless them and keep them is our prayer.

Jake & Anne VanderMeulen,  
 Jenny, Margaret, Jacqueline,  
 Peter, Arlene, Armand & Robert

## Anniversaries

1954 ..... May 22 ..... 1979  
 With joy and thanksgiving to the Lord, we hope to celebrate the 25th Wedding Anniversary of our dear parents,

HENK and ANNIE  
 BAKKER  
 (nee Wiersema)

We thank them for their love and guidance through all those years, and it is our hope that God will bless them and keep them for many more years.

With love, their children:  
 Henry & Jo-Ann Bakker — Winnipeg, Man.

Rich  
 Andy  
 Teddy  
 Selina  
 Debbie

Home address: H. Bakker, 910 Sturgeon Rd., Winnipeg, Manitoba.

Hoogeveen ..... London  
 1944 ..... May 27 ..... 1979  
 "O give thanks unto the Lord, for He is good; for his mercy endureth forever." Ps. 107:1  
 On May 27, 1979, D.V., we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

HARM and NELLIE  
 BLOEMBERG  
 (nee Vander Pol)

Our prayer, that the Lord will continue to bless and keep them in his care. Their thankful children and grandchildren,  
 Anne & Sid Vander Helde; Yvonne, Ronald, Jill, Jonathan — London  
 Ralph & Lynda Bloemberg; Martin, Helen — Lambeth  
 Nela & Michael Couchie; Sean, James, Thomas — London  
 Corrie & Ken Phillips; Kirsten — London  
 Margareth & Roger Baker — Komoka  
 Home address: 55 Carfrae St., Apt. 3, London, Ont. N6C 1G2.

1934 ..... 1979  
 Roden ..... Abbotsford  
 On May 26th, the Lord willing, we hope to celebrate with our parents and grandparents,

JULIE and KATERINA H.  
 DEVRIES  
 (nee Rypma)

their 45th Wedding Anniversary. It is our prayer that the Lord will bless you and give you many more years of happiness together. Their children and grandchildren:  
 Art & Jean Moshagen — Sidney, B.C.

Hank & Gertie Vissers; Herb, James, Ron Janice, Ely (engaged) — Sidney, B.C.  
 Tony & Hellen de Vries; Bonnie, Charmaine, Michelle, Sherry — Matsqui, B.C.  
 Fred & Mary de Vries; Michael — Nanaimo, B.C.

1954 ..... 1979  
 Barrie ..... Barrie

Psalm 125

"Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever. As the mountains are round about Jerusalem, so the Lord is round about his people, from this time forth and forever more."

We praise our heavenly Father for his blessings to our parents in the past twenty-five years. We hope to celebrate their 25th Wedding Anniversary with them,

SYMEN and YT  
 KLOOSTERMAN  
 (nee Kloosterman)

on May 29, 1979, D.V. We pray that his love will shine on and through them in the future as it has in the past.

With love, their children,  
 Grace & Dirk Miedema  
 Eileen  
 Home address: R.R.#1, Phelpston, Ontario. L0L 2K0.

## Anniversaries

Aalten ..... Acton  
 1929 ..... 1979  
 With joy and thankfulness, the Lord willing, on May 23, 1979, we hope to celebrate with our parents and grandparents,

GERRIT JAN DUENK  
 and  
 JOHANNA EVERDINA DUENK  
 (nee Jentink)

their 50th Wedding Anniversary. May the Lord continue to bless them.

Their children,  
 John Duenk — at home  
 Riek & Klaas Druij; Jack, Evelyn, Gerry, Annette — Rockwood, Ont. Ont.  
 Ann & Gary Martin; Lisa, Lynn, Amie — Mississauga  
 Home address: R.R.4, Acton, Ont. L7J 2M1.

Voorst ..... Clinton  
 1929 ..... May 25 ..... 1979  
 On May 25, 1979, we hope to celebrate, D.V., the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents,

HENDRIK FIDOM SR.  
 and  
 MARIE FIDOM

That God may continue to bless them for years to come is the wish of their thankful children. Psalm 121:8, "The Lord will keep your going out and your coming in from this time forth and for evermore."

William & Anna Fidom  
 Ruth & Clarence Vanderlei  
 Antoni Fidom  
 14 grandchildren and 2 great-grandchildren.  
 Open reception in Clinton Chr. Ref. Church hall at 8 p.m.

1939 ..... May 22 ..... 1979  
 Oosternykerk ..... Abbotsford  
 With joy we celebrate with our parents,

JAKE and ALICE  
 KINGMA SR.  
 (nee Bosch)

their 40th Wedding Anniversary. We pray that the Lord will continue to bless them in the years to come. Happy Anniversary from their children,

Grace & Martin Jurrius — Port Coquitlam  
 Jake & Magda Kingma — Abbotsford  
 Alice & Peter Kammeraad — Abbotsford  
 Sid & Jeanette Kingma — Abbotsford  
 Harry Kingma — Vancouver  
 Florence & Tom Dotinga — Aldergrove  
 Peter & Sherry Kingma — Red Deer

Pearl Kingma — Abbotsford and their 20 grandchildren.  
 Open house on Wednesday, May 23rd at 8 p.m. in the Trinity C.R.C., Clearbrook, B.C.  
 Home address: 3112 Babich Rd., Abbotsford, B.C. V2S 5H7.

Pitt Meadows ..... Port Alberni  
 1954 ..... June 4 ..... 1979  
 "Commit thy way unto the Lord; trust in him, and he shall bring it to pass." Psalm 37:5  
 With joy and thankfulness to God, we hope to celebrate the 25th Anniversary of our dear parents,

GERRIT KONING  
 and  
 PIETJE M. KONING  
 (nee Van Rijn)

Your children:  
 Fred — Calvin Seminary  
 George  
 John — Dordt College  
 Helen  
 Ben  
 Home address: R.R.#2, Highmoor Road, Port Alberni, British Columbia V9Y 7L6.

## Anniversaries

Chatham 1939 ..... Churchill 1979  
 Psalm 121  
 With joy and thanksgiving to our faithful, heavenly Father, we will celebrate on May 26th, D.V., the 40th Wedding Anniversary of our dear parents and grandparents,

WALTER and HETTIE  
 HORLINGS  
 (nee Flach)

It is our prayer that the Lord will bless and guide them in the coming years, as he has so bountifully done in the past.

Congratulations and love from their children:

Joan & Peter Schaafsma; David, Michelle, Daniel  
 Tom & Helen Horlings; Rochelle, Nicole

Elsie Horlings  
 Frank & Betty Anne Horlings; Mark, Curtis, Ryan  
 Walt & Nance Horlings; Chad  
 Open house on May 26th, 2:30-4:30 p.m. at the Senior Citizen Center, Holland Marsh.  
 Home address: R.R.#1, Churchill, Ont.

On Saturday, May 26th, the Lord willing, we hope to celebrate with our parents and grandparents,

LUINK and ANNA  
 LUINGE  
 (nee Braakema)

on the occasion of their 40th Wedding Anniversary.

We pray for God's continued blessing for them in the years to come.

Their thankful children:

Ben & Grace Luinge; Lewis, Brian, Robert, Leanne — Matsqui, B.C.  
 Klass & Aafke Bokma; Anne, Henery, Derek, Laura — Fenwick  
 Raymond & Lonny DeVries; Brenda, James, Matthew — Wellandport  
 Peter — Fenwick  
 Home address: P.O. Fenwick.

Schiedam ..... Kingston  
 1954 ..... 1979  
 The Lord willing, on May 26, 1979, we hope to celebrate with our parents,

ANTON and ELS  
 MAAN  
 (nee Bijloo)

their 25th Wedding Anniversary. Their wedding text was Psalm 121:8.

Their thankful children:

Annette & Gordon (engaged)  
 Elsa  
 Tony  
 Cathy  
 Judy

Open house will be held at home on Saturday, May 26, 1979 from 3-6 p.m.

Home address: 310 Elmwood St., Kingston, Ont. K7M 2Y8.

Stadskanaal ..... Abbotsford  
 (Gron.) ..... (B.C.)  
 1934 ..... May 24 ..... 1979  
 With thanksgiving and joy to God we hope to celebrate, D.V., May 24th, the 45th Wedding Anniversary of our parents and grandparents,

HENDERIKUS JAN MOEDT  
 and  
 JANTJE MOEDT  
 (nee Horlings)

We pray that the Lord may bless them and keep them in his care for each other and for us.

Their children and grandchildren,  
 Ben & Jenny Moedt; Ronald, Marvin, Nora, Carla — Maple Ridge, B.C.

Cobi & Geert Vander Meulen; Annetta, Harry, Paul — Richmond, B.C.

John & Anne Moedt; Kay Michelle, Vicki — Kingston, Ont.

Rita & Henk Snyder; Janet, John, Richard, Hank William — Edmonton, Alta.

Home address: 34518 Eton Crescent, Abbotsford, B.C.



Classified Advertising

Anniversaries		Anniversaries		Anniversaries		Anniversaries		Obituaries	
<p>Heeg 1944                      Hagersville 1979</p> <p>Psalm 37</p> <p>"Trust in the Lord and do good ... Take delight in the Lord ... Commit your way to the Lord ... Be still before the Lord and wait patiently for him. (vs. 3a,4a,5a,7a)</p> <p>With praise and thanksgiving to our Lord for our wonderful parents and grandparents, we hope to celebrate with them,</p> <p>PETER and LUCY HOGETERP (nee Visser)</p> <p>the joyous occasion of their 35th Wedding Anniversary, D.V., May 25, 1979. We pray for the Lord's continued blessing and guidance for many more years of happiness together.</p> <p>With love from:</p> <p>Fred &amp; Fran Spoelstra; Philip, Rachel, Mylana — Hamilton, Ont.</p> <p>David &amp; Rose Zimmer; Erin, Peter — Morningview Ky.</p> <p>Marillynne — Calgary, Alta.</p> <p>Reta — Toronto</p> <p>Open house will be on Friday, May 25th from 7:00-10:00 p.m. in the "Fellowship Hall" of the Jarvis Chr. Ref. Church. Best wishes only please.</p> <p>Home address: R.R.#4, Hagersville, Ont.</p>		<p>Oosterhesselen Sarnia Drenthe Ontario 1944 June 8 1979</p> <p>"Ik laat u niet gaan tenzij gij mij zegent."</p> <p>On June 8th, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,</p> <p>JOOP and JANNY RECKMAN</p> <p>Opportunity to congratulate them on this happy occasion will be given at an open house on June 9, 1979, 3:00-5:00 p.m. at Sarnia Second Chr. Ref. Church.</p> <p>Their thankful children:</p> <p>Joop Reckman Jr. — Sassenheim, The Neth.</p> <p>Iede &amp; Jneke Reckman; Jennifer, Caroline — Sarnia, Ont.</p> <p>Henk &amp; Marilyn Reckman — Theford, Ont.</p> <p>Hans &amp; Erica Krooman; Edward — Halfweg, The Neth.</p> <p>Eli &amp; Elza Zomerman; Andrew — Sarnia, Ont.</p> <p>Jan &amp; Irma Reckman — Sarnia, Ont.</p> <p>Theo &amp; Nel (Eng.) — Sassenheim, The Neth.</p> <p>Janny Willem &amp; Margaret (Eng.)</p> <p>Cisca &amp; Arnold</p> <p>Home address: 1165 Telfer Side Road, R.R.#1, Sarnia, Ontario N7T 7H2.</p>		<p>Mount Hope, Georgetown, Ont. Ont. 1954 1979</p> <p>On May 21, 1979, God willing, we hope to celebrate the 25th Wedding Anniversary of our loving parents,</p> <p>TOM and RIET SCHENK (nee Struyk)</p> <p>Mom and Dad: we hope that God will continue to be with you for many years to come! Congratulations!</p> <p>John &amp; Diane Leferink</p> <p>Bernie &amp; Irene Menken</p> <p>John Schenk</p> <p>Harry Schenk</p> <p>Debbie Schenk</p> <p>and 3 grandchildren.</p> <p>Open house, May 21st, 2:00-8:00. R.R.#3, Georgetown, Ont.</p>		<p>1939 May 17 1979</p> <p>With joy and thankfulness to the Lord we wish to announce the 40th Wedding Anniversary of our parents and grandparents,</p> <p>FRANK and GERTRUDE VANDYKE (nee Meyer)</p> <p>We thank the Lord for the faithfulness and guidance He has shown them for the past 40 years and we pray that the years to come may be filled with his blessing and happiness.</p> <p>With love:</p> <p>Ed &amp; Olive Van Dyke; Frank, Albert, Henry, Mark — Kingston</p> <p>Norm &amp; Florence Van Dyke; Patty, Michelle, Jeffrey, Joshua — St. Catharines</p> <p>Angie &amp; Earl Lutz; Renee, Dan, Andria, Aaron — Kingston</p> <p>Henry Van Dyke; Vicki — Kingston</p> <p>Dick Van Dyke — Toronto</p> <p>Ruth &amp; Jim Van Rossum; Holly — Whitby</p> <p>Home address: 78 Hatter Street, Kingston, Ontario.</p>		<p>Romans 18:8. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."</p> <p>On April 23, 1979, after a lengthy illness and much suffering, it pleased the Lord to take home our dearly beloved sister, and sister-in-law,</p> <p>GRETA DE VRIES (nee Geertsma)</p> <p>Harry Postma — Burlington</p> <p>Martin &amp; Albeta Geertsma — Belleville</p> <p>Betty &amp; Bill Prinzen — Bloomfield</p> <p>Audrey &amp; John Prinzen — Oshawa</p> <p>Hilda &amp; George Vos — Porthope</p> <p>Jake &amp; Mary Ann Geertsma — Belleville</p>	
<p>With thankfulness to the Lord, we hope to celebrate, the Lord willing, the 35th Wedding Anniversary of our dear parents and grandparents,</p> <p>HARM LINDE and TRYNTJE LINDE (nee Moes)</p> <p>on May 25, 1979</p> <p>Their thankful children:</p> <p>Farinus &amp; Henny Flokstra</p> <p>John &amp; Rennie Linde</p> <p>John &amp; Diane Bos</p> <p>Anko &amp; Theresa Scholtens and grandchildren.</p> <p>An open house will be held on Friday, May 25, 1979, at the Scholtens residence, Vinemount, from 10:00 a.m. to 4:00 p.m. and 7:00 to 9:00 p.m.</p> <p>R.R.#1, Vinemount, Ontario L0R 2G0.</p>		<p>Drachten Smithville 1939 May 26 1979</p> <p>John 2:1-10</p> <p>With thankfulness to our heavenly Father, it gives us great pleasure to congratulate our dear parents and grandparents,</p> <p>COR and GRE SMIT (nee Veenstra)</p> <p>on their 40th Wedding Anniversary. We hope and pray that they may continue to experience God's love and guidance in the years ahead.</p> <p>Their thankful children,</p> <p>Bert &amp; Margaret Smit — St. Catharines</p> <p>Ralph &amp; Alice Smit — Smithville</p> <p>Francis &amp; Hein Walma — Paisley</p> <p>Martin Smit — St. Catharines and grandchildren.</p> <p>Open house, Saturday, May 26 from 2-5 p.m. in the Christian Ref. Church of Smithville. Best wishes only please. A donation may be given for mission work of the Weerstra's.</p>		<p>Rozenburg 1944 Cayuga 1979</p> <p>With joy and thankfulness to our God, we celebrated with our parents and grandparents,</p> <p>ARY (HARRY) and MARIE VANDERKOOY (nee Vander Knaap)</p> <p>their 35th Wedding Anniversary on May 16, 1979.</p> <p>It is our prayer and hope that God will continue to bless and keep them for many more years.</p> <p>Tena Postma; Michelle, Tony — St. Catharines, Ont.</p> <p>Nellie &amp; Pete de Haan; Lisa, Steven, Heather, David — Smithville, Ont.</p> <p>Evelyn &amp; Jack Dam; Stephanie, Martin, Jonathan — St. Catharines, Ont.</p> <p>Joyce &amp; Charles Fisher; Tena, Joshep — Caledonia, Ont.</p> <p>John &amp; Marlene VanderKooY; Todd, Ryan — Cayuga, Ont.</p> <p>Kathleen &amp; Herman Vanderleest, Aaron — Surrey, B.C.</p> <p>Special Opa and Oma for: Ben &amp; Femmy Walpot; Bernadine, Conrad — Cayuga, Ont.</p> <p>Home address: R.R.#4, Cayuga, Ontario N0A 1E0.</p>		<p>1944 May 4 1979</p> <p>With joy and thanksgiving to our loving God, we wish to congratulate our parents on their 35th Wedding Anniversary.</p> <p>Rinsumageest Damwoude</p> <p>MARTEN and CORNELIA VEENSTRA (nee Riemersma)</p> <p>Their son:</p> <p>Hendrik</p> <p>Home address: Damwoude, The Netherlands</p> <p>Rinsumageest Beetgumermolen</p> <p>RUURD and RINSKE WARTENA (nee Riemersma)</p> <p>Their children:</p> <p>Otto &amp; Sietke Zylstra</p> <p>Grietje</p> <p>Lolke &amp; Aaltje</p> <p>Rients</p> <p>4 grandchildren</p> <p>Home address: Troelstraweg 38, Leeuwarden the Netherlands</p> <p>Rinsumageest Beetgumermolen</p> <p>TED and DINA VANDER SCHAAF (nee Riemersma)</p> <p>Their children:</p> <p>Margaret</p> <p>Dick &amp; Rose</p> <p>Rev. Wayne &amp; Helen Kobes</p> <p>Albert &amp; Carol</p> <p>Dave &amp; Shirley</p> <p>Tom &amp; Corrie Alger</p> <p>6 grandchildren</p> <p>Home address: 14310 Haven Ave., Ontario, California 91761.</p>		<p>The Lord has turned sickness into wholeness and grief into joy when shortly after her 43rd birthday, he called to higher service our dearly beloved wife and mother,</p> <p>HENDRIKA LOOYEN (nee Van Nidek)</p> <p>"Fear not, for I have redeemed you; I have called you by your name, you are mine." Isaiah 43:1</p> <p>Piet Looyen, Margie and David, R.R.#8, Kingston, Ont. May 10, 1979</p>	
<p>Drenthe 1934 Drayton 1979</p> <p>Great Is Thy Faithfulness</p> <p>The Lord willing, on May 27, 1979, we hope to celebrate the 45th Wedding Anniversary of our dear parents, grandparents and great-grandparents,</p> <p>JACOB and KLAASJE SCHOLTEN (nee Gort)</p> <p>We thank God for these years, and it is our prayer that God will keep Dad and Mom in his care and spare them for each other and for us, for many more years.</p> <p>With love, their children, grandchildren and great-grandchildren,</p> <p>John &amp; Tiny Scholten; Clair &amp; Bennett Hawkins, Bill &amp; Glenda Scholten, Jack — Clifford, Ont.</p> <p>Herb &amp; Shirley Scholten; Jay, Neil, Herman, Rhonda — Moorefield, Ont.</p> <p>Hennie &amp; Richard Van Dyke; Ed, Jamie, Don — Georgetown, Ont.</p> <p>Ralph &amp; Pat Scholten; Grace, Karen, Ronnie — Bradford, Ont.</p> <p>Be &amp; Joyce Scholten; Jeannette, Ronnie, Brenda — Orangeville, Ont.</p> <p>Richard &amp; Susan Scholten; Stephanie, Stephen — Aurora, Ont.</p> <p>Jack &amp; Theresa Scholten; Lisa, Tracy, Lori — Moorefield, Ont.</p> <p>Mary &amp; Ralph Mulder; Carolyn, Sheila, Sheri — Welland, Ont.</p> <p>Murray &amp; Hennie Scholten; Jason, Beverly, John — London, Ont.</p> <p>Albert &amp; Shirley Scholten; Kristy — Drayton, Ont.</p> <p>and 2 great-grandchildren</p> <p>Open house on May 26, 1979 from 3-5 p.m. at Drayton Chr. Ref. Church. Best wishes only.</p> <p>Home address: P.O. Box 286, Drayton, Ont.</p>		<p>Murmerwoude Cowichan Station (Fr) B.C. 1929 1979</p> <p>With joy and thanksgiving to God we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents on Wednesday June 13, 1979.</p> <p>BIENSE and BOUKJE WOLTERS (nee van der Veen)</p> <p>We thank the Lord that he has given them so many years together and pray that he will spare them for many years to come.</p> <p>Their thankful children:</p> <p>Dick &amp; Lynie Wolters — Surrey, B.C.</p> <p>Sid &amp; Hennie Wolters — Duncan, B.C.</p> <p>Peter &amp; Anny Wolters — Keswick, N.B.</p> <p>George Wolters — Calgary, Alta.</p> <p>Herman &amp; Ida van Boyen — Duncan, B.C.</p> <p>Leonard &amp; Agnes Wolters — Duncan, B.C.</p> <p>Gerry &amp; Nellie Berends — Duncan, B.C.</p> <p>Al &amp; Clara van der Veen — Duncan, B.C.</p> <p>Ike &amp; Jennie Witteveen — Brampton, Ont.</p> <p>Mike &amp; Susan Renema — Duncan, B.C.</p> <p>Garry &amp; Sonja Wolters — Calgary, Alta.</p> <p>and 43 grandchildren and 1 great-grandchild</p> <p>Address: R.R.#1, Cowichan Station, Duncan, B.C. V0R 1P0.</p>		<p>1944 May 25 1979</p> <p>Boornbergen Clinton, Ont.</p> <p>With joy and thankfulness to our Lord, we hope to celebrate with our parents and grandparents,</p> <p>MELLE VANDERWAL and ANNE VANDERWAL (nee Houtman)</p> <p>their 35th Wedding Anniversary on May 25, 1979.</p> <p>May the Lord bless and keep them for many more years.</p> <p>Greta &amp; John Eelkema; Jeff, Wayne — Stratford, Ont.</p> <p>John &amp; Diane Vanderwal; Melvin, Sandra, Wade — New Westminster, B.C.</p> <p>Grace &amp; Andy De Putter; Lisa, Kim, Andy — Bayfield, Ont.</p> <p>Helen &amp; Louis Veenstra; Andy, Cindy, Michael — Hespeler (G), Ont.</p> <p>Harry Vanderwal — at home</p>		<p>Obituaries</p> <p>It pleased our heavenly Father to take home to eternal glory on May 3, 1979, after a short illness, his child our dear mother, grandmother and great-grandmother,</p> <p>TEENA DE BOER (nee Akkerhof)</p> <p>at the age of 77. Psalm 23</p> <p>Frances &amp; John Guetter — Hamilton</p> <p>Bernice &amp; Ted Ferwerda — Guelph</p> <p>Kees &amp; Martha De Boer — Clinton</p> <p>Jack &amp; Rejeanne De Boer — Deseronto</p> <p>Bill &amp; Hennie De Boer — Lucknow</p> <p>Hans &amp; Shirley De Boer — Stratford</p> <p>Teena &amp; Hans Kloet — Burlington</p> <p>32 grandchildren and 6 great-grandchildren.</p> <p>R.R.2, Clinton, Ont.</p> <p>Op 3 mei, 1979, nam de Here tot zich na een korte ziekte ons trouw lid,</p> <p>MRS. TINA DE BOER (nee Akkerhof)</p> <p>op de leeftijd van 77 jaar.</p> <p>Wij zullen haar missen in ons verenigingsleven.</p> <p>Opberingen 7:14</p> <p>Vrouwenvereniging "Bidd en Werk", Clinton, Ont.</p>		<p>With the passing on of our daughter-in-law, sister-in-law and aunt,</p> <p>HENDRIKA LOOYEN (nee Van Nidek)</p> <p>to her heavenly Home, we sincerely pray that the assurance, comfort and grace she received from her Lord may be the continuing possession of her husband Piet and his children Margie and David.</p> <p>"For by grace she has been saved, through faith; and this is not her doing: it is the gift of God." Eph. 2:8</p> <p>Mr. &amp; Mrs. L. Looyen — St. Catharines, Ont.</p> <p>Eliy &amp; Roland Hoogendoorn — Westbrook, Ont.</p> <p>Nellie &amp; Andrew Vander Tol; Kelly, Heather, Kathryn — Edmonton, Alta.</p> <p>May 10, 1979</p>	



# Classified Advertising

## Obituaries

The Consistory and congregation of the First Christian Reformed Church of Kingston, Ont., express their sincere sympathy to deacon Piet Looyen in the passing of his wife.

RIEK

May our God through his Word and Spirit give comfort and strength to him and his family in this time of sorrow.

After a long illness, the Lord took up unto himself our dearly beloved mother and grandmother.

WILLEMINA HEIJERMAN  
(nee Leumes)

widow of J.W. Heijerman since Dec. 1966, in her 90th year.

Mother of:

Mrs. W. Bartels — Ancaster, Ont.  
Mrs. D. Beldman — Dunnville, Ont.

Mr. H. Heijerman — Hollandale, Minn., U.S.A.

Mr. J. Heijerman — St. Thomas, Ont.

Mrs. J. Hildering — London, Ont. and 42 grandchildren and 43 great-grandchildren.

"But the steadfast love of the Lord is from everlasting to everlasting, upon those who fear him and his righteousness to children's children." Psalm 103:17

J. Heijerman, R.R.3, St. Thomas, Ont.

May 6, 1979

But Jesus called them unto him and said, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of God." Luke 18:16

The Board and Staff of London District Christian Secondary School express their Christian sympathy on the death of

NICOLE

daughter of Mr. and Mrs. Rick Jongejan and little sister to Philip and Charleen. We know that our heavenly Father who has sustained and uplifted Rick and Ruth in these past difficult months, will continue to embrace them with his love and grace.

Jack Groot, President  
Wayne Drost, Principal

BASKINGSWOOD

On Sunday, May 6, 1979, our dear husband and father was called home by our gracious and Almighty Lord. We are thankful that he needed not suffer and that he is now in his Eternal Home. There is great comfort in knowing that God plans only for the best in our lives and that he is constantly at our side. It is through his grace that we are able to say, "Thy will be done, Lord." His loving wife: Mary Kingswood (nee Van Helvoort), R.R.#1, Wallacetown, Ont.

Children:

Mrs. Janny Pain & Corrina — London, Ont.

Mrs. Wilco (Betty) Wymenga & Mark — St. Thomas

Mrs. Dennis (Lenny), John, Bobbie, Lori-lee — Schreiber, Ont.

Mrs. Brent (Mary-Ann) Tennant, Chris — London, Ont.

## Accommodation

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[new owners]

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R.R.2, Golden Lake,  
Ontario K0J 1X0  
for reservations.

Archie & Anne Polstra [owners]

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Telephone: 645-2738

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## Employ Wanted

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V0E 2W0  
or call: (604) 675-2639

## Personal

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Als u weet waar de volgende personen zich bevinden, contact dan a.u.b.: Consulaat Generaal der Nederlanden, 10 King Street East, Room 900, Toronto, Ontario M5C 1C3, tel: (416) 364-5443.

BESIER, Jaenette, laatstbekende adres Pauwenlaan te 's-Gravenhage naar Canada vertrokken in 1955.  
BRAAKHEKKE, Jan Hendrik, geboren 21-08-1914 te Vorden, naar Canada vertrokken op 21 mei 1959.  
CLOK, J. geboren 24 juni 1914 te Polen, naar Canada vertrokken op 30 maart 1954.

FISHER, Hendrik, geboren 15 juli 1914 te Kerkrade, naar Canada vertrokken op 20 januari 1979.

VAN GIJN, Frans Hendrik, geboren 13 juli 1915 te Naarden, naar Canada vertrokken op 17 juli 1948.

HERK, W. Laatstbekende adres Fort McLeod, Alberta, naar Canada vertrokken eind 1977

HOPPENBROUWERS, Franciscus Walterus, geboren 1 juni 1947 te Bergen op Zoom.

HOPPENBROUWERS, Donna Marie, geboren 12 maart 1959 te Grande Prairie

SWAAB, Simon Lodewijk, geboren 18 januari 1914 te Samarinda (Oost Borneo), laatstbekende adres te Saskatoon.

VAN WIJK, Gerardus Baltus, geboren 17 mei 1914 te 's-Gravenhage naar Canada vertrokken 1 juni 1953.

Christian gentleman, mid-30s, divorced, would like companionship with Christian lady. Please send letters to Box 4402, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Are you a committed Christian guy who would like to meet an attractive, outgoing, committed Christian widow (mid 20's) with one child. I enjoy good music and travelling. If you are between 25 and 35 and enjoy the outdoors please send a resume and recent photo to Box No. 4399, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

## Ministers Needed

BLYTH: The Blyth Christian Reformed Church is vacant. We are looking for someone to conduct our services, either part-time or full-time, or even occasionally. Parsonage available. Blyth is about 40 miles west of Stratford. Please contact Martin Wilts, R.R.1, Auburn, Ont. N0M 1E0 or phone: 519-523-4344.

The Christian Reformed Churches of Brampton, Ontario plan

### A Ministry to the Elderly

and invite inquiries of interested persons. An ability to preach and converse in the Dutch language is needed. Write, before June 15, to:

M.N. Greidanus  
9 Newton Court  
Brampton, Ont. L6V 2P3

## Misc.

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## Misc.

### RIDE WANTED

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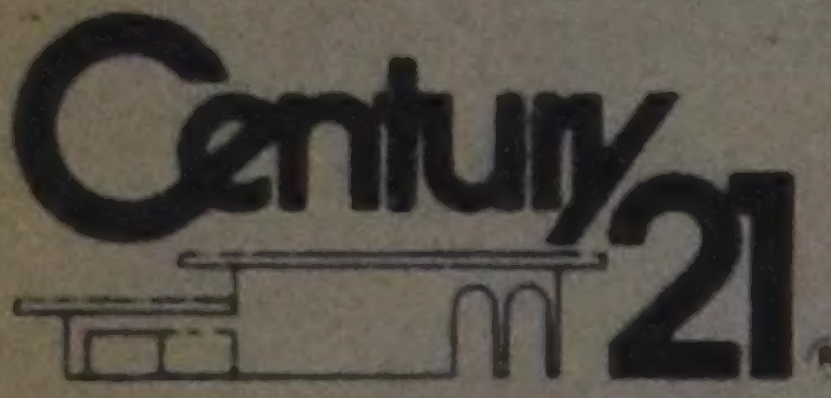
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Tel: 1-519-753-0433  
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The applicant should possess a congenial personality, clerical  
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schools in Ontario. Duties are to commence by June 15, 1979.  
Salary and benefits to be commensurate with experience.  
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W.H. Hultink  
Executive Director, OACS

For additional information write or call:

Mr. Hultink  
547 West 5th St., Hamilton, Ont. L9C 3P7  
Tel. 388-0435

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Chatham: Calvin Christian School  
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send inquiries to J. Postma, Princ.,  
72 Tissiman Ave., Chatham, Ont.  
N7M 4G5 or phone 519-352-4980  
(school) or 519-352-7427 (home).

Guelph: John Calvin Christian  
School requires a part-time teacher  
for the senior grades. Please call  
Jake Vriend, principal, 290 Water  
St., Guelph, Ont. Telephone: 519-  
824-8860 (school).

Osgoode: Community Christian  
School Association, located 20 miles  
south of Ottawa, and opening in  
Sept. 1979, invites applications  
from qualified teachers for multi-  
level classroom positions. Address  
inquiries to C.C.S.A., P.O. Box 435,  
Osgoode, Ont. K0A 2W0; Atten-  
tion: Education Committee.

Montreal: Emmanuel Christian  
High school, Montreal, requires  
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vitae to: Robert Charpentier, 1925  
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#11, Oliver Rd., Thunder Bay, Ont. P7B 5E2. Phone: (807)  
345-0773 (home).

Richmond Christian  
Elementary School

still needs a teacher for a grade 5 and 6 combination.  
Applicants are invited to write or phone:

Mr. G. Dykstra, principal  
8180 #2 Road, Richmond, B.C. V7C 3M3  
Phone (604) 277-4714

Due to unforeseen circumstances

Lambton Christian  
High School

will have an opening for a teacher with

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background beginning September 1979.  
Send resume to Mrs. Karen De Waal  
1458 Cathcart Blv., Sarnia, Ont. N7S 2J2  
or contact the school at: 519-337-9122

Fraser Valley Christian  
High School

15353-92nd Ave., Surrey B.C.  
requires a

Business Manager

as of August 1, 1979, who is capable of overseeing its  
financial affairs, office personnel and the transportation  
system. Applicants with preferably 5 years of experience in  
management and a knowledge of financial statements and  
accounting, should submit complete resume, with references,  
to the school clearly marked Business Manager. For further  
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M5T 1R4



**Hollandse Dag  
Moorefield**

Op. D.V., woensdag 13 juni, hopen we voor de tiende keer een Hollandse Dag te houden in de Community Hall in het Moorefield Park. Er is een goed programma.

**Spreker Ds. J. Kuntz**  
Muziek door de Elmira High School Brass Band, zingen, voordrachten. Koffie, koek en een speciale attractie. Aanvang 10 uur 's morgens.

*Het Comité*

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Aanvang 10 uur.  
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*Tickets \$3.00 per persoon aan de deur.*  
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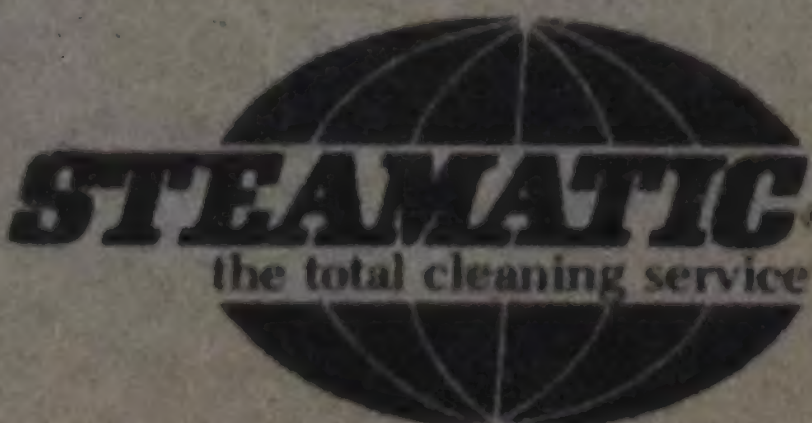
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**All Ontario Young Calvinist Convention**

Anyone interested is invited to join 650 Christian Young People from across Ontario for the

**Evening Worship Service**

on Convocation Podium at  
Trent University in Peterborough

on **MAY 20th**, at 7 p.m.  
Message: "With Love, From Above"

**LET'S PLAY CHESS**

by  
**CORRESPONDENCE**

Editor: **Pete Layer**

**Results: Group E, 1978**

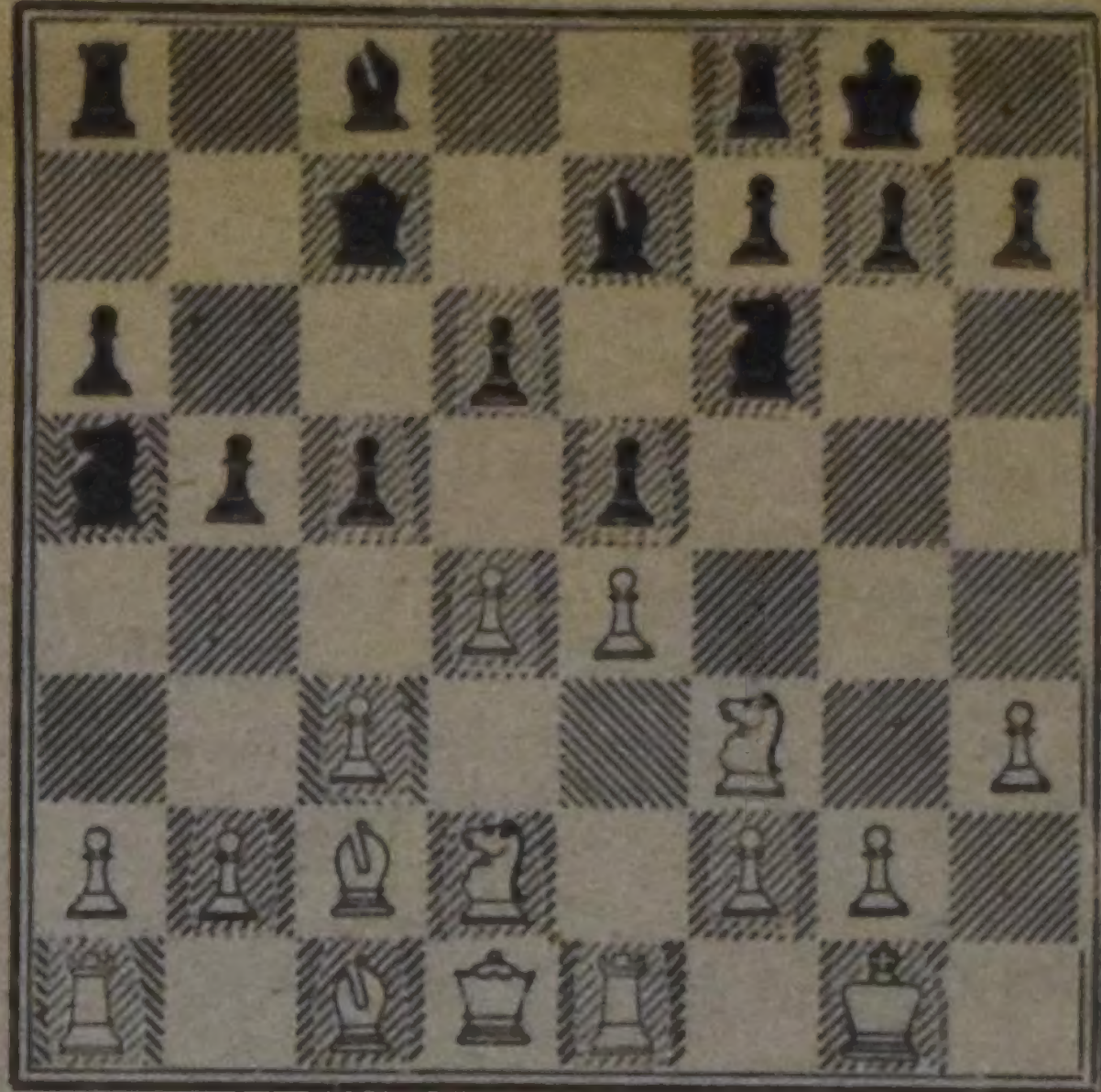
S. Dijkstra 0 (1/2) J. Eisen 1 (1 1/2)

This third and last game in Group E was a closely-fought battle which almost ended in a drawn game like all the others played in Group E. Congratulations to Mr. Eisen who may now, if he wishes, advance to the 1978 Finals, already in progress.

**A True Sacrifice**

This game from the 1977 Finals features a piece sacrifice in return for positional advantage. Quite often books illustrate sacrifices which are only temporary. In contrast, Mr. Farenhorst was behind in material from the 16th move onward. The position after White's 12. QN-Q2 is as follows:

Mr. Amsinga  
16



16  
Mr. Farenhorst  
Black to move

Dr. Euwe, former World Champion, in his book on opening theory (1938) states that Black in this position has not relinquished complete control of the center and is ready for some action on the Queen's side. White has more control in the center and therefore could generate an attack on the King's side. Let's watch how this game follows this principle.

12. ... BPxP; 13. PxP, B-Q2; 14. P-QN3?, QR-B1; 15. B-Q3, Q-B6; 16. B-R3, QxB; 17. PxP, N-K1; 18. N-B1, QxQ; 19. QRxQ, R-B3; 20. PxP, B-B3; 21. P-K5, B-Q1; Black has a big task. He must free himself so that his extra piece can count. 22. N-K3, R-N3; 23. N-Q5, R-N1; 24. N-K7 ch., K-R1; 25. R-Q4, P-N3; 26. N-N5, K-N2; 27. P-K6, PxP; 28. B-N2, N-KB3; 29. R-KB4, R-N3; 30. NxP ch., BxN; 31. RxB, N-N2; 32. BxN ch, RxB; 33. KRxR, NxP; 34. R-K6, Black resigns. White managed to keep the initiative going throughout the game, and so finally forced Black to give up material before he could free himself via action on the Queen's side.

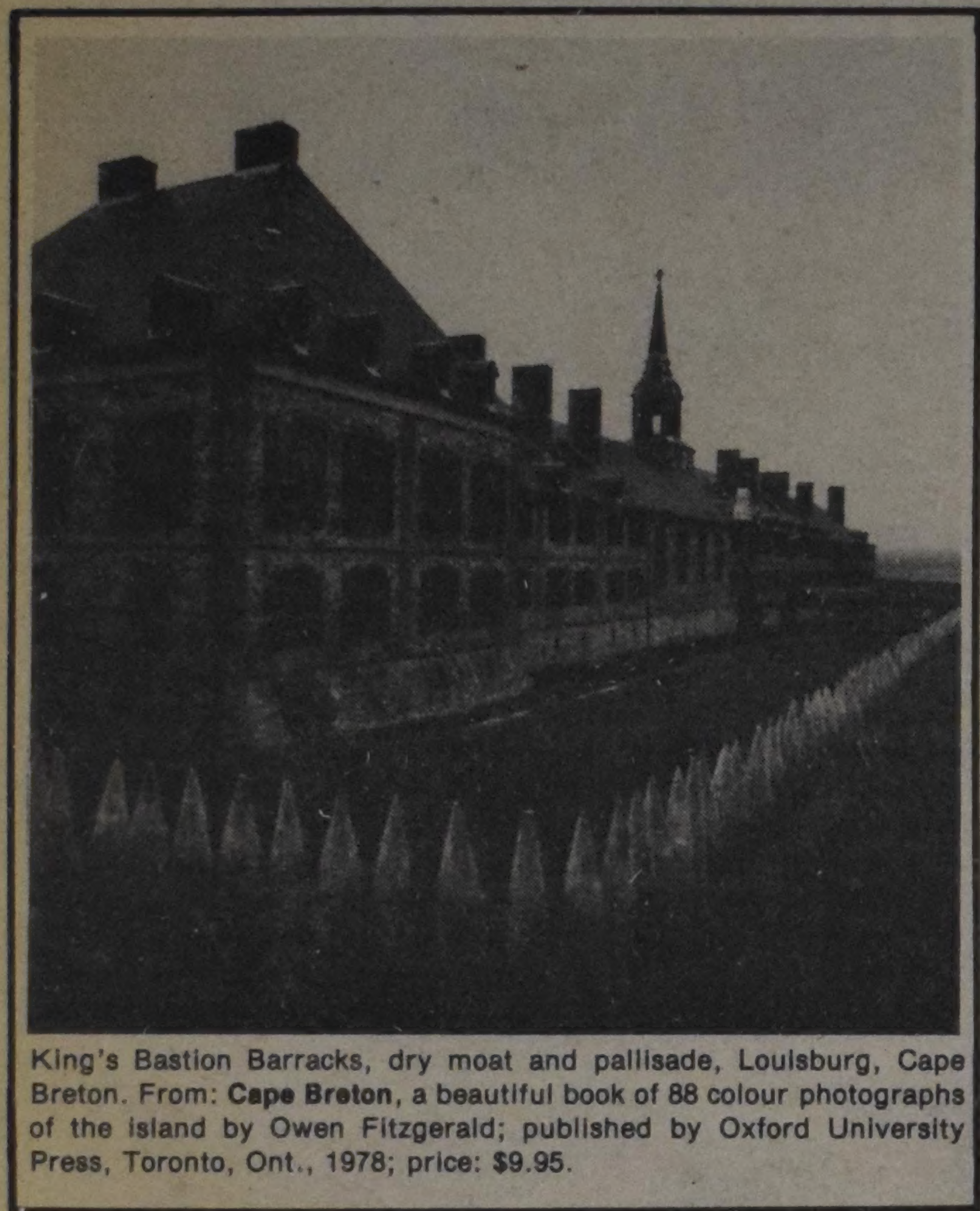
**Calendar of Events**

- May 25 Spring concert with choirs from London, St. Thomas, Strathroy, Exeter and Clinton, in the St. Peter's Basilica, Richmond and Dufferin, London, Ont. at 8:15 p.m.
- May 26 "Found Free" in concert in the Mohawk College, Fennel Campus, at 7:30 p.m.
- June 1 Organ concert by Christian Teeuwsen in the St. Thomas Anglican Church, Ontario St., St. Catharines, at 8:30 p.m.
- June 13 Hollandse Dag in de Community Hall, Moorefield Park at 10:00 a.m.
- June 16 Groniger picnic, at the Grand River Conservation Park, Rockwood, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
May 18	May 16	May 14 (noon)	May 11 (noon)
May 25	May 23	May 22 (9 a.m.)	May 18 (noon)
June 1	May 30	May 29 (noon)	May 25 (noon)



# Books



King's Bastion Barracks, dry moat and pallisade, Louisbourg, Cape Breton. From: **Cape Breton**, a beautiful book of 88 colour photographs of the island by Owen Fitzgerald; published by Oxford University Press, Toronto, Ont., 1978; price: \$9.95.

## Literature

### Isaiah for modern man

**Lightworks** by David Rosenberg; published by Harper & Row, San Francisco, California and distributed in Canada by Fitzhenry and Whiteside, Toronto, Ontario, 1978; paperback, 78 pages. Reviewed by Reinder J. Klein, Pierrefonds, Quebec.

The prophet Isaiah is not widely read today. Around Christmas time, it is true, he gets some exposure, but during the rest of the year few people pay much attention to what he had to say. Old Testament prophets are not exactly everybody's bed-side reading. And now a young poet by the name of David Rosenberg has dusted off the original Hebrew book of Isaiah and has rewritten parts of it not just in contemporary English, but in free verse. Trouble is, poetry is not much in vogue today either.

If only Rosenberg's poetry had not been so good! If it had only been mere versification, rhythmic doggerel that could have been made to fit some catchy tune, or vice versa. Then some vocalist might have propelled it to the top of the charts and Isaiah might have become a household word in North America.

It will not happen. Free verse does not possess the regular pattern of beats and cadences traditionally associated with poetry and essential for most contemporary pop lyrics. David Rosenberg is no latter-day Rod McKuen or Burt Bacharach. He will not become widely known, not famous. He will be recognized, however, as a poet of considerable skill and courage.

Before Rosenberg tackled Isaiah's most outstanding prophecies he had already translated the psalms and the speeches of Job. These two very successful efforts had been combined to form the core of the highly acclaimed **Poet's Bible**, to which this reworking of Isaiah, entitled **Lightworks**, is a most worthy and welcome addition.

**Lightworks** is only 78 pages in length, yet its impact may well be measured in lightyears, for David Rosenberg has produced some

fine poetry in this little book, and poetry, after all, is a language by itself, one that says more and says it more effectively than ordinary language does. Imagine that language employing the contemporary idiom to reveal Isaiah's extraordinary vision of light for those who walk and labour in darkness!

The majestic sweep of the version by King James in the early sixteen hundreds is, unfortunately, lost on most readers today. Beating swords into plowshares and spears into pruning-hooks, for instance, means little to people raised in the shadow of the mushroom cloud and within television earshot of automatic weaponry. For them Rosenberg's Isaiah is much more compelling, as when he translates Chapter 2:4 as follows:

even the finality of holocaust  
will melt away  
like lowland snow

the military hardware  
translated into monkey bars  
where children play

the hardened postures  
crumbled  
like ancient statues

children will wave through the  
gunholes  
of tanks  
rumbling off to the junkyard

people will find hands  
in theirs  
instead of guns

learn to walk  
into their gardens  
instead of battle

For Christian readers, Rosenberg's rendering of Chapter 9 will pose a problem, one that may have to be resolved by scholars familiar with the Hebrew used in the documents from which the young poet culled his material. In the meantime, however, **Lightworks** is highly recommended to those who value good modern poetry and who are thrilled by the shock of recognition and discovery it presents.

## The Church

### Charismatic groups share basic beliefs

**The Charismatics: A Doctrinal Perspective** by John F. Mac Arthur Jr.; published by Zondervan, Grand Rapids, 1978; 244 pages; price \$7.95.

**Catholic Pentecostalism** by Rene Laurentin; published by Doubleday, Garden City, N.Y. and Toronto, Ont., Canada, 1978; 272 pages; price: \$4.25. Reviewed by Rev. John Bolt, Toronto, Ont.

Taken together these two books on the Pentecostal-Charismatic phenomenon lead one to the interesting observation that some of the objections and cautions that Reformed Christians voice against the Charismatics are in some instances similar to those they raise against traditional Roman Catholicism.

John Mac Arthur's **The Charismatics: A Doctrinal Perspective** is a popular critical evaluation of the Charismatic movement. It contains very little new or original insight but is a useful summary of a rather traditional criticism of the movement. His main point is that the crucial point of contention between charismatic and non-charismatic evangelical Christians concerns the relation between revelation and experience. Is Scriptural revelation or personal experience the final norm for Christian faith and life. "There are," he states, "only two basic approaches to biblical truth: The historical objective approach, which emphasizes God's action toward man as recorded in Scripture and the personal subjective approach which emphasizes man's experience of God." Mac Arthur rightly notes that the former characterized Reformation theology and contends that the latter characterizes the Charismatics. He also claims that the personal subjective characterizes Roman Catholicism as well as liberalism and neo-orthodoxy.

While Mac Arthur, in my judgement, does often oversimplify issues and sometimes overstates his case, a reading of Rene Laurentin's **Catholic Pentecostalism** will underscore that there are some interesting parallels between Roman Catholic thought and Pentecostalism.

The Reformation stressed **Sola Scriptura**, scripture alone is the norm for Christian life and faith. Both Roman Catholicism and Pentecostalism utilize yet another norm, the teaching authority of the Church in the case of Roman Catholicism and the experience of the Spirit in the case of Pentecostalism.

Over against Pentecostalism and Roman Catholicism alike, traditional Reformation theology has stressed the uniqueness of the Apostolic age. With respect to the authority of the apostles, their healing ministry, and special signs such as tongue speaking, the Apostolic Age was considered unique. Pentecostals and Roman Catholics both tend to stress the continuity between the apostles and the present. Thus for Roman Catholicism the hierarchy of the Church continues the apostolic succession.

Reformation theology rejected the clergy/laiety distinction and any notion of a super-spirituality for a select group of Christians. Interestingly enough Laurentin notes that traditionally in Roman Catholicism the "religious life" (monastery life, the special orders, etc.) was customarily called a "second baptism" and adds, "Such a use of 'baptism'

comes close to what we now find in the charismatic movement".

It is apparent that the Pentecostal-Charismatic phenomenon is here to stay. For those who would like a helpful summary of the anti-charismatic position, charitably written, yet critical, Mac Arthur's book will be useful. There are, however, many other books on the market that are as good if not better. It is, in my

judgment, hard to find a better comprehensive evaluation than that of the Chr. Ref. church committee on Neo-Pentecostalism. For those who would like to explore the very interesting and rapidly growing world of Catholic Pentecostalism, Laurentin's book provides a thorough and sympathetic overview. Clearly, however, neither book will be the last word on the subject.

## Religions

### The "who's who" of world religions

**World Religions: A Brief Guide to the Principal Beliefs and Teachings of the Religions of the World and to the Statistics of Organized Religion** by Benson Y. Landis; published by Clarke, Irwin & Company Ltd., Toronto, Ont.; 1972 reprint, New Revised Edition; 127 pages, paper; price: \$1.70. Reviewed by Rev. Johan D. Tangelder, Bacalod City, The Philippines.

This little book is a concise description of the main religions of the world. It is written in a simple and clear style. Special attention is paid to statistical information from the English-speaking world, with emphasis on materials about the U.S., Great Britain, and Canada.

Landis has not written for the "specialist", but for the "layman." The general audience is kept in mind throughout the book. The material is arranged alphabetically. A glossary defining

religious terminology and an index are added to aid the reader who desires quick information.

The otherwise useful little book has some glaring weaknesses. Landis doesn't make a distinction between religions and denominations. For example, in chapter one, "Description of Religions," The Brethren Churches are followed by Buddhism. The Brethren are denominations with Christian religion while Buddhism is a non-Christian Asian religion. The Seventh Day Adventists will be surprised to learn that, according to Landis, they are now worshipping on Sunday instead of Saturday.

**World Religions** has a wealth of information for everyone seeking some basic facts about various religions and Christian denominations. There is also a section devoted to the "latest development in Religious Bodies." Those interested in or studying comparative religions will find the book a helpful guide.

# Calvinist Contact

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# PAIDEIA / PREMIER ANNOUNCES FOR SEPTEMBER 1979

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by  
Godfried Bomans

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Illustrated by Rien Poortvliet.



Gnomes and Princes

What do Prince Toothbrush, Prince Sandwich, and Prince Silver Dollar have in common with the three gnomes: Redcap, Sweettooth, and Spindylegs? Ted, Fred, and Ida meet the three princes in a fairytale told by Gramma. They meet the three gnomes in the fairytale forest just beyond their backyard.

Their enchanted journey involves them with a spell-casting witch and a dying kin. The fairytale world is, thus, no mere escape from reality for the children, but puts them squarely before the choice of avoiding or accepting life's duties.

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Fred is a dreamer. In his daydreams a bathtub and an island come together to suggest a fantastic adventure. Ted, Fred's brother, and Ida, the little girl next door, are also drawn into his enchanted journey.

But suddenly the children find themselves stranded in a frightening, white world. The threesome are saved only through Ida's resourcefulness and imagination.

Again and again the children have to be rescued when their playworld exposes them to the dangers of the real world. Yet they discover that the real world is not without its own magic—the magic of parental love.

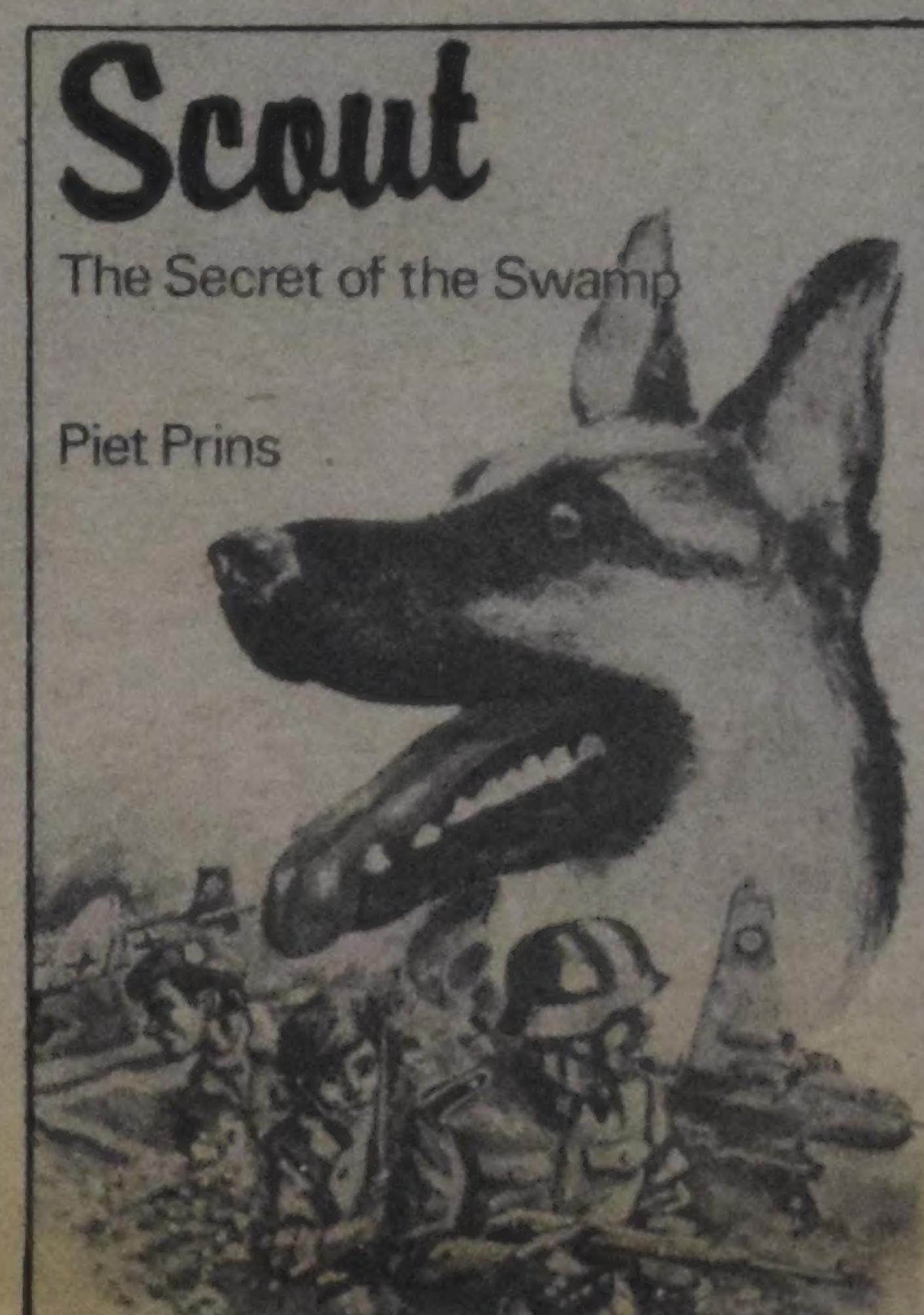
Are Paideia/Premier books sold in your community? If they are, you will be able to see these books (and many more) in September.

If Paideia/Premier books are *not* being sold in your community at this time, why not write us for information to become a Paideia/Premier bookseller. Or if you don't want to be a bookseller, why not go to your nearest bookstore and ask to see the Paideia/Premier books.

## Scout

by  
Piet Prins

The adventures of Scout, Tom, Bert and Carl are spellbinding for youngsters and those not so young. The volumes in this mystery series have gone through many printings in the Netherlands, and they are still enjoying brisk sales. For ages 10 and up.



Scout and the Secret of the Swamp

When Tom names his German shepherd puppy Scout, little does he know how aptly he has named him. Although the dog's tracking ability first gets him and his master into serious trouble, it also saves Tom's life.

Tom finds himself caught up in the events of the Second World War. In his youthful adventurousness, Tom is forced to call on the courage and talents of his clever dog again and again. As the Allied forces approach his home town, Tom and his friend overhear German military secrets. The secret trail through the swamp puts Scout's talents and Tom's courage and endurance to the ultimate test. This time many human lives depend upon him and his four-footed companion.

### Scout and the Haunted Castle

Tom and Scout are on vacation with Tom's two best friends, Carl and Bert, and his sisters, Ina and Miriam. On their rambles through the woods, the group of young people are stopped one day by customs officials. They are accused of being in league with a gang of criminals who are smuggling goods across the nearby German border. Scout's reputation as a tracking dog has preceded him, and soon the young people are helping both the police and the customs officials.

The mystery of the haunted castle, a coded message hidden under a tree, a gang of smugglers that can vanish at will, a burglary without clues—they all come together when Tom and Scout stumble over a four-hundred-year-old secret. Suddenly, however, Tom is no longer looking for adventure but fighting for his very life.

### For more information write:

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